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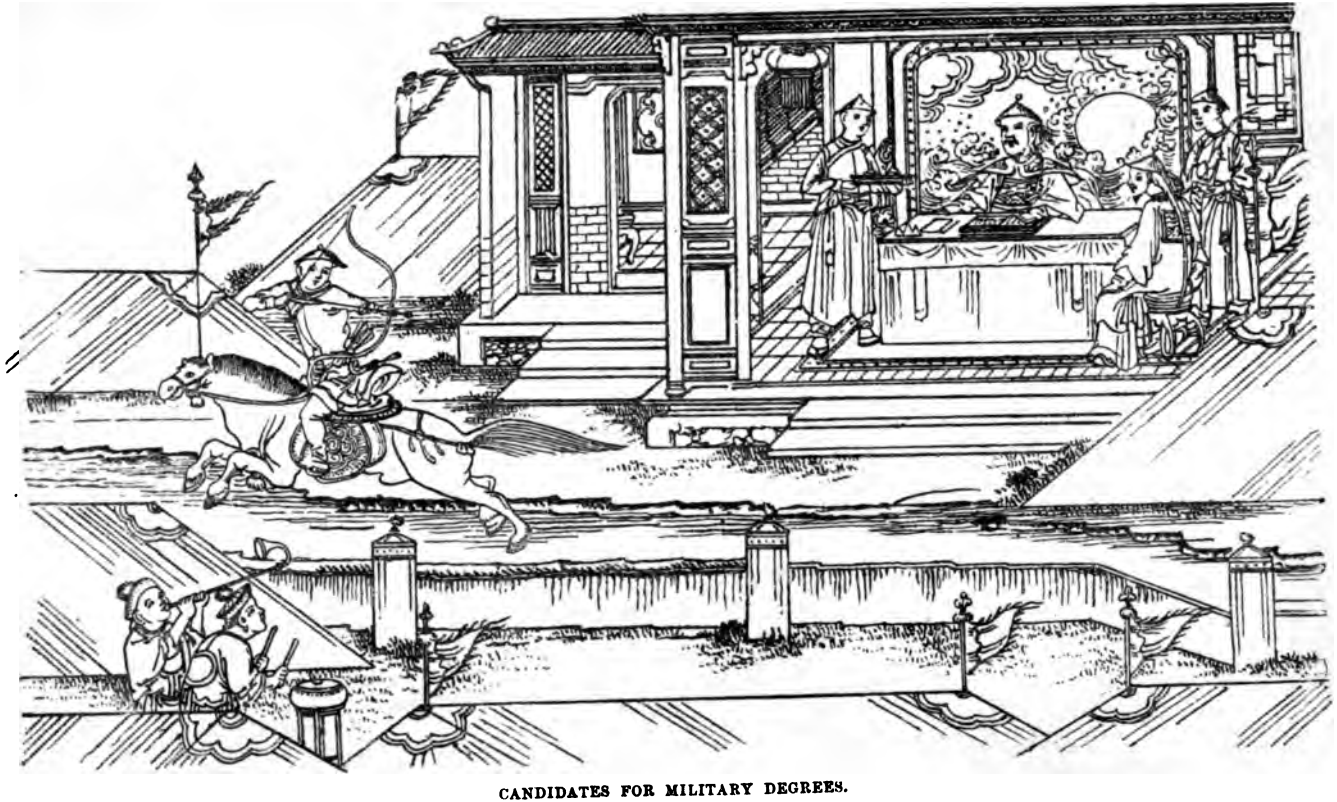


CANDIDATES FOR MILITARY DEGREES.

246. e. 438

CHINA

A HISTORY OF THE LAWS, MANNERS, AND CUSTOMS OF THE PEOPLE

BY

JOHN HENRY GRAY M.A. LL.D.

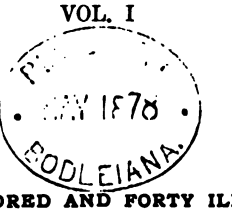
ARCHDEACON OF HONGKONG.

EDITED BY

WILLIAM GOW GREGOR

IN TWO VOLUMES

VOL. I



WITH ONE HUNDRED AND FORTY ILLUSTRATIONS

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THESE VOLUMES

WRITTEN DURING A LONG RESIDENCE IN CHINA

ARE MOST RESPECTFULLY INSCRIBED

BY

THE AUTHOR

THE Author of these volumes returned to China in the beginning of last year, and, at his request, I undertook what editorial work seemed necessary in connection with the publication.

W. G. G.

STREATHAM, S.W.
25 *January*, 1878.

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CHINA.

CHAPTER I.

INTRODUCTORY.

In the beginning, so Chinese writers relate, when all was darkness and confusion, there came from a vast mundane egg, which divided itself into two parts, a human being, who is, and has always been known in Chinese annals as Poon-koo Wong. Of the upper portion of the shell, this being formed the heavens, and of the lower part he made the earth. To dispel the darkness by which all was enveloped, he created with his right hand, the sun to rule the day, and with his left hand, the moon to rule the night. He made the stars also. Then he called into existence the five elements of earth, water, fire, metal, and wood.[1] Chinese writers say also that, in order to people the earth, Poon-koo Wong made a cloud of vapour rise from a piece of gold, and a similar cloud from a piece of wood. By breathing on them he gave to the vapour which arose from the gold, a male principle; and to that which ascended from the wood, a female principle. From the union of these two clouds or spirits, sprang a son and daughter, Ying Yee and Cha-noee; and the descendants of this pair in due course of time, overspread the whole country. Thus, according to Chinese cosmogony, came into being the land of Han, and its vast population, in other words, the world and its inhabitants. In honour of Poon-koo Wong there are many

[1] The five elements denote five innate essences, and the nature of each essence is indicated by its corresponding form of matter.

temples throughout China. The idol of this hero of antiquity is an almost nude figure made of wood or clay. Around the loins is a representation of an apron of leaves. Such, say the Chinese, was his only covering, there being no clothes in those earliest of days.

The *primordia* of all countries are enveloped in much that is obscure and fabulous, and it is extremely difficult for the historian to fix the period when civil history had its beginnings. China is no exception, but there can, I think, be no doubt of the great antiquity of the Chinese Empire. It is not, I believe, rash to say that it has survived a period of four thousand years, without having undergone any great change either in the laws by which it is governed, or in the speech, manners, and customs of its teeming population. It is generally allowed that celestial observations were made at Babylon two thousand two hundred and thirty-four years before the birth of Christ, and such observations are probably the strongest evidence which any nation can produce in support of its claim to antiquity. These were not in any way associated with the history of sublunary events. Those made by the Chinese, on the contrary, have served to mark the events of their national history. They speak of an eclipse calculated in their country two thousand one hundred and fifty-five years before Christ. That this eclipse really took place was proved by the calculations of the missionaries of the order of Jesus, who visited China in the sixteenth century. Gaubil, one of the early Roman Catholic missionaries to China—a man pre-eminently distinguished for his mathematical attainments —examined a series of thirty-six eclipses to which allusion is made in the writings of Confucius. After careful examination he concluded that of these thirty-six eclipses only two were false, and two uncertain. The correctness of the remaining thirty-two, he considered established beyond all reasonable doubt. The chronology of the Chinese, however, extends considerably beyond the first of these eclipses, and is substantiated by satisfactory evidence as far back as the reign of the Emperor Yaou. From the time of this sovereign, the history of China begins to assume the appearance of truth, whereas the account of all preceding reigns is clouded with fable and uncertainty.

To this large and ancient Asiatic Empire, many names are given by its inhabitants. The principal are Tchung Kwock, and Tien Chu. The term Tchung Kwock or Middle Kingdom, was given to the country on the arrogant supposition that it is the grand central kingdom of the globe around which all the other petty states are arranged as so many different satellites. Tien Chu is the term in which the nation sets forth its heavenly origin in contradistinction to the inferior genesis of all other earthly states. By the tribes who dwell between China and the eastern shores of the Caspian Sea, the country is called Cathay, or the Flowery Land; and as, before the discovery of the Cape of Good Hope, the highway from Europe to China lay through these countries, this was the name Europeans became acquainted with. The word China is said to be derived from the name of an emperor of the short-lived dynasty of Tsin. This emperor, who was named Ching Wong, is said in Chinese annals to have been one of the greatest heroes of whom China, or indeed, any other land can boast. He extended his conquests over the countries immediately contiguous to the western frontier of his kingdom, and he drove the Tartar tribes in the north, back to their mountain fastnesses, and completed the construction of the Great Wall of China to prevent their incursions in future. This monarch is said to have died about two hundred years before Christ, so that the Great Wall of China may be considered to be more than two thousand years old. It can never have been of any great use, except in checking the predatory raids of the nomadic tribes of Tartary. It is fifteen hundred miles long, and so extensive a line could with difficulty be protected at all points. It is now merely regarded as a monument of great labour and antiquity.

China proper lies between 18° and 41° north latitude. It has its eastern extremity, where it borders on the Corea, marked by 124° east longitude, while its western boundary, where it borders on the Burmese Empire and Western Thibet, is cut by 98° east longitude. Thus it may be regarded as the greatest compact country in the world, as it incloses an area of upwards of one million three hundred thousand square miles. Of this vast extent of surface, one side only is entirely washed by the ocean.

The sea-board, however, extends over two thousand five hundred English miles. It includes many bays and estuaries, so studded with islands, that one of the most favourite and appropriate titles of the Emperor, is "the Sovereign of the ten thousand isles." The ocean by which this vast coast is washed, is divided into four sections. The portion of sea between Cochin China and the island of Hainan is called the Tonquin Gulf; that between Hainan and Formosa, is known as the China Sea; that which stretches from the north cape of Formosa along the shores of the respective provinces of Fo-kien, Che-kiang, and Kiang-soo is called the Eastern Sea; and the front section which runs thence to the Corea, the Yellow Sea. As these seas, which form the southern and eastern boundaries of the empire, abound with shoals and banks—the most famous of which are the Pratas and the Paracelles—navigation is attended with no ordinary degree of risk and danger.

Of the oceans or seas of China, what are held to be the north, south, east, and west seas are regarded as objects worthy of adoration. They are worshipped by the officials at each vernal and autumnal equinox, and sacrifices are offered on these occasions. The ceremony of worshipping the eastern sea is performed at Loi-chow, a prefectoral city in the province of Shan-tung; the western ocean is worshipped at Wing-tsi, a country or district city in the province of Shen-si; the southern ocean at Polo, in the province of Kwang-tung; and the northern ocean at Man-chow, in the prefecture of Shing-king, which is beyond the great wall of China.

In 1725, the second year of his reign, the Emperor Yung Ching conferred titles and other honours upon the four dragons, which the Chinese suppose to inhabit these oceans. In honour of Hin Yan, Ching Hung, Shung Tai, and Tchu Ming—to introduce these dragons by their new names—theatrical representations are, I believe, on no account allowed.

The great political divisions of the country are eighteen provinces, viz., Shang-tung, Pe-cheli, Shan-si, and Shen-si in the north; Kwang-tung and Kwang-si in the south; Che-kiang Fo-kien and Kiang-soo in the east; Kan-soo, Sze-chuen, and Yun-nan in the west; and Ngan-hui, Kiang-si, Hoo-nam,

Hoo-peh, Ho-nam, and Kwei-chow, which may be regarded as the midland provinces.

Of these provinces Sze-chuen is the largest, Che-kiang the smallest, and Kwang-tung, from its almost tropical position, one of the most fertile. Each province is sub-divided into poos, districts, or counties, and prefectures or departments. A poo, the capital of which is a market town, consists of a number of towns and villages; a district or county, the capital of which is a walled city, consists of a number of poos; a prefecture or department, the capital of which is also a walled city, consists of a number of districts or counties, and a province, the capital of which is also a walled city, consists of a number of prefectures. The eighteen provinces of China Proper, in their collective capacity, contain upwards of four thousand walled cities, Pekin (which though a royal city, and the seat of the central government, is without exception the dirtiest place I ever entered) being the capital. The cities which rank next to the capital in point of importance, though vastly superior to it in almost every respect, are Nankin, Soo-chow, Hang-chow, and Canton. The market towns and villages of this vast empire are also very numerous.

The walls by which each county, and prefectoral, and provincial capital city is inclosed are from thirty to fifty or sixty feet high. Those by which Pekin is surrounded are in appearance by far the most imposing. In many instances, however, the walls of Chinese cities are undertakings of great magnitude, and are remarkable, both for the extent of their circumference and for their massive appearance, their width affording space sufficient for two carriages travelling abreast.

Thus, for example, those which inclose the city of Nankin are eighteen English miles in circumference. At all events, it took me six hours to walk round them; and I walked, without stopping once, at a rate exceeding three miles per hour. The walls of Chinese cities are castellated, and provided with embrasures for artillery, and loop holes for musketry. At frequent intervals there are watch-towers and barracks for the accommodation of troops. On the top of the ramparts in some places are piled large stones, which in times of

tumult or war are thrown upon the heads of assailants. Such stones are not by any means despicable missiles. At the commencement of the last war which England, in alliance with France, waged against China, some soldiers of Her Majesty's 59th Regiment were killed by them in the vicinity of the Tai-ping gate of Canton. This primitive mode of warfare belongs rather to the days when, as Plutarch relates, Pyrrhus was killed at Argos by a tile thrown by a woman, than to the nineteenth century; or to those still more remote, when Abimelech, the unworthy son of Gideon, met his death at Thebez from a fragment of a millstone, which in this case also a woman's hand had thrown. In consequence of their great antiquity, the walls of many of the northern cities are neglected and dilapidated. Those by which the more important and wealthy cities are inclosed, are in a very perfect condition, and as a matter of course receive constant attention. Owing to their great antiquity, however, portions of them not unfrequently give way with a great crash. The walls of Canton have to my own knowledge given way at different points, on two or three occasions. Thus in the month of June, 1871, a portion of the west wall of the city, which was very old, and had become saturated with recent heavy rains, suddenly gave way, and buried in its ruins seven dwelling-houses. Fortunately the occupants had betaken themselves to other dwelling-houses.

At the north, south, east, and west sides of each Chinese city, there are large folding gates of great strength. These are further secured by equally massive inner gates. Each of the principal outer gates of the city of Nankin is strengthened by three such inner gates. Of the gates of a Chinese city, the one which is held in honour above all others is that at the south. Through the south gate, or gate of honour, which is especially regarded as the emperor's gate, all officials coming to the city to hold office enter; and when they vacate office, it is by the same gate that they depart. No funeral procession is allowed to pass through this gate, and the same prohibition excludes the bearers of night-soil, or of anything which is regarded as unclean. The south gate of the capital of the

A GOVERNOR LEAVING HIS SHOE AT THE GATE OF A CITY ON HIS DEPARTURE.

empire, is regarded as so sacred, that as a rule, it is kept closed, and only opened when the emperor has occasion to pass that way.

The streets of cities, towns, and villages are generally wider in the northern than in the southern provinces of the empire. Those of Pekin are very broad. Indeed in this respect they equal those of European cities. The narrowness of the streets in the south of China gives them the great advantage of coolness during the summer months. Many of them are so narrow as to shut out in a great measure the rays of a hot tropical sun; and in some instances they are partially covered over during the hot season by the residents, with canvas, matting, or thin planks of timber. Many of the towns, also, in the north of Formosa, are protected in this way. The pathways which run in front of the shops are arched over, and as they are frequently constructed in the form of rude arcades, it is possible to pass from one part of the town to another, without exposing oneself to the sun or rain. Between the footpaths that are covered in this way, there is a thoroughfare for sedan chairs and beasts of burden. It appeared to me, however, that this centre thoroughfare is more generally used as a public dust-bin than as a street. The shopkeepers are in the habit of throwing into it all sorts of refuse, which is not so speedily removed by the scavengers of the town as it ought to be. Manka, which is one of the principal towns in the north of Formosa, is above all others remarkable for the arrangements of its streets after this fashion. At Hoo-chow, a prefectoral city in the province of Che-kiang, I passed through two streets which were constructed in the form of arcades, which are not however so perfect as those of Manka. The streets of Chinese cities are paved with granite slabs, bricks, or paving stones. Those of the city of Canton are paved with granite slabs. The streets of the city of Soo-chow—so long famous for the wealth of its citizens—are in some cases paved with granite slabs, and in others with paving-stones.

Under the streets of Chinese towns there are conduits into which the rain percolates as it falls through the chinks between the granite slabs. Where the streets are paved with paving stones, there are channels or gutters on either side; these,

however, are so narrow as to prove of little or no service, so that they become pools of filth from which there is a fearful stench in the summer months. The streets of Pekin are macadamised, or supposed to be so. They are considerably raised in the centre, so that the rain-water may easily flow into the conduits on either side. Road-metal is never laid on them, however, and in the rainy season they are filthy to a degree. In summer, they are so covered with dust as to render travelling upon them a thing to be avoided. In the evening, there is a most intolerable stench; for the conduits are then opened, and the stagnant water they contain is scooped out and scattered broadcast over the streets for the purpose of laying the dust. The names which are given to the streets of Chinese cities are generally very high-sounding. Thus we have the Street of Golden Profits; the Street of Benevolence and Love; the Street of Everlasting Love; the Street of Longevity; the Street of One Hundred Grandsons: the Street of One Thousand Grandsons; the Street of Saluting Dragons; the Street of the Sweeping Dragon; the Street of the Reposing Dragon; the Street of Refreshing Breezes; the Street of One Thousand Beatitudes; the Street of a Thousandfold Peace; the Street of Five Happinesses; the Street of Ten Thousand Happinesses; the Street of Ninefold Brightness; the Street of Accumulated Goodness. Other streets are simply numbered, as First Street, Second Street, Third Street, and so on.

The shops of which the streets of Chinese cities are formed, and which are built of bricks, are of various sizes. They are entirely open in front. There is, however, no rule without an exception; and many of the shops at Pekin are provided with glass windows. I saw them also in the banking establishments in Soo-chow. These glass windows, however, are remarkably mean, and they will not bear comparison with the windows which add so much to the beauty and finish of the shops in the finer streets of English towns. At the door of each shop stand two or more long sign-boards, upon each side of which are painted in neat, bold letters in gold, vermilion, or other gay colours, the name of the "hong" and the various commodities which it contains for sale. The name of the hong or shop consists of two

characters. In some instances a shopkeeper places above the door of his shop a small sign-board resembling in form some particular article which he has for sale. Thus a collarmaker has a sign made in the form of a collar; a hosier's sign resembles a stocking; a bootmaker's a boot, and a spectaclemaker's a pair of spectacles. In some cases the signs are not shaped to represent the articles, but representations of these, such as hats, fans, and even sticking-plaisters are painted on them. Some shopkeepers not satisfied with having sign-boards suspended from the side-posts of the doors of their shops, seek to make themselves still better known by painting their names and the wares in which they deal in large characters on the outer walls of the cities in which they reside. On the walls of the cities of Tang-yang and Chang-chow, on the banks of the Grand Canal, I observed this to be especially the case. Boards on which are recorded the names of each person residing in the house are also, in compliance with law, placed on the entrance door or outer wall of each dwelling-house. This custom appeared to me to be much more observed in the rural districts than in the cities and towns. Above the entrance-door of each shop hang lanterns; and, from the roof, lamps of glass or horn upon which are gaily-coloured representations of birds, flowers, gardens, temples. These innumerable, bright-painted sign-boards and lanterns give a Chinese street a most cheerful and animated appearance. The streets of Canton which, in this respect, are most conspicuous, are the Chaong-tan Kai; the Chong-yune-fong; the Tai-sing Kai; the Sue-sze-tai Kai; the Koo-tai Kai; the Shaong-mun tai; the Wye-oi Kai; and the Tai-fat-sze-cheen.

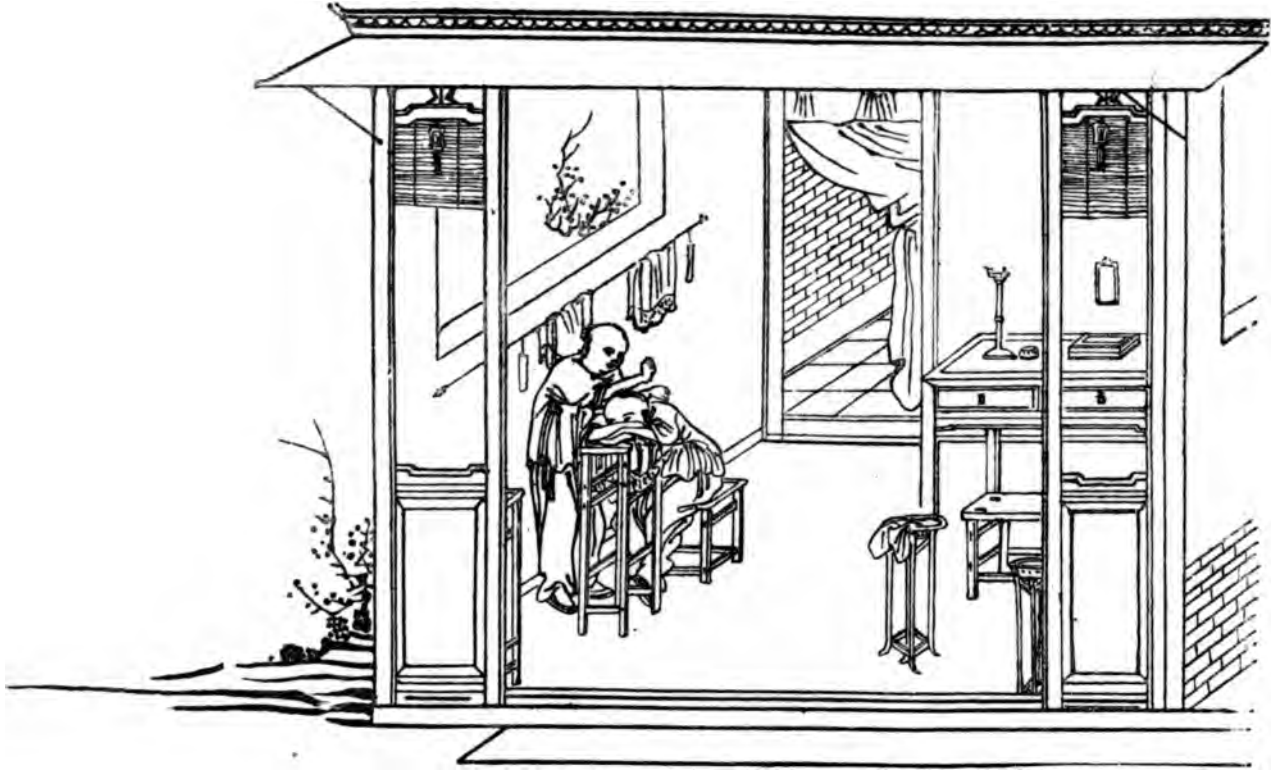
The shops are not distributed indiscriminately throughout Chinese towns, as is the case to a large extent in European cities. They are confined to certain quarters, and even in the streets appropriated to them, they do not occur promiscuously. Each branch of trade has its special place to which it is usually restricted. On each side of a street we should generally find shops of the same kind. Near the entrance of his shop, the master is often seated waiting with much patience for the arrival of customers. No female members of the tradesman's family

reside in apartments either above or behind the shop. In the evening, therefore, when the shutters have been put up, the tradesman hastens to his home in the more retired parts of the town, leaving his stock in charge of his assistants and apprentices.

The streets in which the gentry reside, consist generally of well-built houses, which, like the majority of houses in China, are of one story only. They extend, however, a considerable distance to the rear, and are so large and spacious as to be capable of containing a great number of persons. They are approached by large folding-doors. As the walls which front the streets are without windows, they present, in many cases, the appearance of encampments. Detached houses—of which there are many—bear a very striking resemblance to encampments. This is particularly true of the houses of the gentry who reside in the cities of Soo-chow, Yang-chow, Hang-chow, and Hoo-chow; and it has often struck me in my peregrinations through the provinces of Kiang-si and Kiang-soo. Chinese houses have no fire-places. In the cool season, therefore, the occupants have to keep themselves warm by wearing additional clothing, or by means of portable brass or earthenware vessels in which charcoal embers are kept burning. Owing to the houses and shops which form its streets not being generally of the same height, or arranged in a direct line, a Chinese town or village looks very irregular. This irregularity is due to the fact that the houses are built according to the principles of geomancy, which do not admit of the ridge beams of each house in a street being placed in a direct line. Were they so placed, evils of various kinds would, it is said, be the inevitable result.

In the cities of Pekin, Cheefoo, Nankin, Shanghai, and other northern and midland towns, there are public baths. These institutions are evidently built more for utility than show, and are most unassuming and unprepossessing erections. They are apparently, one and all, hot baths, warmed by means of furnaces. The vapour fills the bath-rooms, and gives them not merely the appearance, but the properties of sweating-rooms. In some Chinese towns, so soon as the bath is ready, the proprietor advertises the fact by means of a servant who walks through the streets beating a well-toned gong, which he carries by his side. This plan was,

A WALLED VILLAGE.



A SHAMPOOER AT WORK.

I noticed, especially practised by bath proprieters in the market town of Cheefoo. To each bathroom is attached an ante-chamber. This is used as an undressing-room, and servants take charge of the clothes of the bathers. On the walls of the ante-chamber of the public baths at Nankin were painted in large Chinese characters several moral sentences very much as follows:—Honesty is the best policy; Do to your neighbour as you would have him do to you, &c., &c.

The streets or squares of Chinese cities are not adorned like the streets and squares of European cities, with stone, marble or bronze statues of the great, the brave, and the learned. In nearly all the principal cities of China there are, however, monumental arches erected in honour of renowned warriors, illustrious statesmen, distinguished citizens, learned scholars, virtuous women, or dutiful sons or daughters. In some instances such monuments are built of brick, in others of marble, in others of old red sandstone, but more generally of granite. A Chinese monument of this nature consists of a triple arch or gateway, that is, a large centre gate, and a smaller gateway on each side. On a large polished slab, which is placed above the middle gateway, are figures done in sculpture, or Chinese characters setting forth the object with which the citizens, by imperial permission, erected the arch.

Some of these monuments are built in the form of pavilions, or domes supported by granite columns. One of the largest monumental arches in China of which I have heard is in the city of Toong-ping Chow, in the province of Shan-tung. It is in honour of a learned scholar named Laong How, who, at the age of eighty-two years, succeeded in taking the very first place on the tripos list at the examination for the Han-lin, or doctor's degree. This arch, which is constructed of granite, and elaborately sculptured, was erected during the Tai-sung dynasty. The inscription on the slab, which is placed above the grand or centre arch, refers to the scholastic attainments, not only of Laong How, but of his son, who, it appears, had, three years prior to the success of his father, obtained precisely similar honours. The city, however, which is apparently conspicuous above all others for ornamental arches is that of Hoo-chow Foo, in the province of

jars of wine, and small sums of money. The men to whom is assigned the dangerous duty of holding the hoses attached to the engines, receive on such occasions extra rewards. Wounded firemen are remunerated according to the nature of their wounds. The Chinese are, in my opinion, most excellent firemen. They very quickly arrive at the scene of action, and, as a rule, they are most prompt in extinguishing the flames. They are also very daring. During the late war between Great Britain and China, when Canton was set on fire by bomb shells from Sir M. Seymour's guns, I observed from the top of the British factory the various fire brigades steadily persevering in their attempts to subdue the flames, in the face of a constant fire of shot and shell.

Persons who, through carelessness or otherwise, are the cause of fires, are, when caught, severely punished. I remember a large fire occurring in the month of May, 1866, at Honam, a suburb of the city of Canton. The fire originated in consequence of the carelessness of three women, and upon being apprehended they were exposed for several days in cangues or wooden collars at the gates of a temple in honour of the Queen of Heaven. In the month of August, 1871, I saw a respectable druggist named Wong Kwok-hing exposed in a cangue or wooden collar, at the end of the Tung-hing Kai, a street in the south-western suburb of Canton. To the carelessness of this druggist a fire was attributed, which, in the preceding month of March, had destroyed upwards of forty houses. The unfortunate man was daily exposed in this degrading manner for a whole month.

But it is not necessary in these introductory remarks to give a detailed description of the characteristic features and municipal arrangements of Chinese cities and towns. These will frequently come before the reader in the course of this work.

The population of China is now estimated at a very high figure. In 1743 it did not, according to Grosier, exceed two hundred millions of souls. At a census which was taken during the reign of Kien-lung Wong, in the latter half of the sixteenth century, the population, according to the returns which were forwarded by each province to the central government at Pekin, amounted to 307,467,000 souls. According to a census

taken by the Chinese in 1813, the population was 360,279,897; and in 1842, according to Sacharoff, it had reached the stupendous figure of 414,686,994. This seems almost incredible. There is no doubt, however, that this vast empire is densely populated in perhaps the majority of its districts. During the rebellion which disturbed the peace of China from 1847 to 1862, there was probably a considerable decrease of the population. Innumerable cities, towns, and villages were then reduced [1] to ruinous heaps, and the inhabitants put to the sword.

Of the moral character of the people, who have multiplied until they are "as the sand which is upon the sea shore," it is very difficult to speak justly. The moral character of the Chinese is a book written in strange letters, which are more complex and difficult for one of another race, religion, and language to decipher than their own singularly compounded word-symbols. In the same individual virtues and vices, apparently incompatible, are placed side by side. Meekness, gentleness, docility, industry, contentment, cheerfulness, obedience to superiors, dutifulness to parents, and reverence for the aged, are in one and the same person, the companions of insincerity, lying, flattery, treachery, cruelty, jealousy, ingratitude, avarice, and distrust of others. The Chinese are a weak and timid people, and in consequence, like all similarly constituted races, they seek a natural refuge in deceit and fraud. But examples of moral inconsistency are by no means confined to the Chinese, and I fear that sometimes too much emphasis is laid on the dark side of their character—to which St. Paul's well-known description of the heathen in his own day is applicable—as if it had no parallel amongst more enlightened nations. Were a native of the empire, with a view of acquiring a thorough knowledge of the English people, to make himself familiar with the records of our police and other law courts, the transactions that take place in what we call the "commercial world," and the scandals of what we term "society," he would probably give his countrymen at home a very one-

[1] Of the correctness of this statement I had ample and painful evidence when travelling through the central provinces in 1865–66.

sided and depreciatory account of this nation. Moreover, we must remember that we are in possession of the innumerable blessings of Christianity. Where they do not take refuge in the indifference of atheism, the Chinese are the slaves of grossly superstitious religions; and designing priests, geomancers, fortune-tellers, and others, endeavour by cunning lies and artifices to keep them in a state of darkness worse than Egyptian. Under the political and social conditions of their existence, it is extraordinary what an amount of good is to be found in their national character. Their religion is a mass of superstitions. Their government is, in form, that which of all others is perhaps most liable to abuse—an irresponsible despotism. Their judges are venal; their judicial procedure is radically defective, and has recourse in its weakness to the infliction of torture; their punishments are—many of them—barbarous and revolting; their police are dishonest, and their prisons are dens of cruelty. A considerable mass of the population does not know how to read,[1] and nearly everywhere there is a prejudiced ignorance of all that relates to modern progress. Their social life suffers from the baneful effects of polygamy, and, to a certain extent, of slavery, and their marriage laws and customs hold woman in a state of degrading bondage. This is a grave bill of indictment against the religious, political, civil, and social institutions of any nation; and yet, notwithstanding conditions so little favourable to the development of civil and social virtues, the Chinese may be fairly characterised as a courteous, orderly, industrious, peace-loving, sober, and patriotic people.

I quote from an official report on the Tien-tsin massacre, written in 1871, by Mr. G. F. Seward, then American consul at Shanghai:—

"The prevailing tendency among foreigners in China is to debase the Chinese to a very low place in the scale of nations, to belittle their intellectual capacity, to condemn their morals, to declare them destitute of vitality and energy. Each person who argues the case finds facts ready for his use which seem to him to demonstrate his own view.

"I confess that the case is different with me. Faith in the race is a matter of intuition with me. I find here a steady

[1] This remark applies especially to the Hakkas or wandering people.

adherence to the traditions of the past, a sober devotion to the calls arising in the various relations of life, an absence of shiftlessness, an honest and, at least, somewhat earnest grappling with the necessities and difficulties which beset men in their humbler stages of progress, a capacity to moralize withal, and an enduring sense of right and wrong. These all form what must be considered an essentially satisfactory basis and groundwork of national character. Among the people there is practical sense, among the gentry scholarly instincts, the desire for advancement, the disposition to work for it with earnestness and constancy. Amongst the rulers, a sense of dignity, breadth of view, considering their information, and patriotic feeling. Who will say that such a people have not a future more wonderful even than their past? Why may not the wheels of progress and empire roll on until the countries of Asia witness again their course?"

These views are, in the main, I believe, sound; and, as the wheels of progress and empire may be said to be typified in modern days by the wheels of the locomotive, which has invested man with new powers over time and space, it is not unlikely that the hope which Mr. Seward expresses may be fulfilled at no remote period. The first steam locomotive in China already draws its trains in the vicinity of Shanghai. It is more important that Chinese exclusiveness has perceptibly yielded to the repeated assaults made upon it, certainly not always in a Christian spirit, by the Western nations. This exclusiveness and jealousy of foreigners is by no means to be wondered at. During centuries, which take us back to the beginnings of civil history, the Chinese have developed their civilisation and their thoroughly original type of nationality in a region which Nature herself has rendered difficult of access on its landward sides by barriers of mountain, jungle, and desert, and which for all practical purposes was inaccessible on its southern and eastern seaboard, until science converted the separating seas into the world's highways. Prejudices of race are barriers to intercourse of marvellous strength, and are only to be removed by the constant friction of generations. Up to the present time we have been regarded by the "flowery people" as barbarians; and too often in our intercourse with them we have failed—not to speak of graver shortcomings—in courteous

appreciation. May the Embassy which, now for the first time, China has sent to our shores, mark the nearer approach of days when the West will be able to communicate, without let or hindrance, to this venerable Asiatic empire the multiplied benefits of a civilisation which, as we are too ready to forget, in boasting of its triumphs, had its earliest developments in the East.

POON-KOO WONG.

CHAPTER II.

GOVERNMENT.

THE form of government of this vast empire is an absolute monarchy. The emperor regards himself as the interpreter of the decrees of Heaven, and he is recognised by the people over whom he rules as the connecting link between the gods and themselves. He is designated by such titles as the Son of Heaven, the Lord of Ten Thousand Years, the Imperial Supreme; and he is supposed to hold communion with the deities at his pleasure, and to obtain from them the blessings of which he, personally, or the nation may stand in need. This mighty monarch is assisted in the administration of the government by a cabinet council, which consists of four great ministers of state. In addition to this council there are six supreme tribunals for the conduct, in detail, of all governmental business. These tribunals, which are designated by the general appellation of Loo-poo, are as follows:—First, that which is termed Lee-poo. This office is divided into four departments. In the first of these, officers are selected to fill the various offices which are deemed necessary for the due administration of the affairs of the respective provinces and districts of the Empire. The second takes cognizance of all such officials. The third affixes the seal to all edicts and proclamations; and the fourth keeps a register of the extraordinary merits and good services of distinguished men. The second board or tribunal is named Hoo-poo, and to it is entrusted the care and keeping of the imperial

revenue. The third board is named Lee-poo. To it is entrusted the superintendence of all the ancient usages and religious rites of the people, and the preservation of all temples endowed by the imperial government. The fourth board is named Ping-poo. It has the care of all the naval and military establishments throughout the empire. The fifth is called King-poo. It has the supervision of all criminal proceedings. The sixth and last, which is termed Kung-poo, superintends all public works, such as mines, manufactures, highways, canals, bridges, &c. Over each of these tribunals presides a chief minister, or counsellor, whose duty it is to lay the decisions of his particular board before the cabinet council of four great ministers of state. When the decisions of the boards have been thoroughly discussed by the cabinet, they are submitted with becoming reverence to the notice of his imperial majesty. The power of these ministers, however, is almost nominal, as the emperor regards himself as responsible to none but the gods, whom he is supposed to represent. The people are thus in the hands of the emperor as children in the hands of a parent. But though there is outwardly a contempt manifested by the emperor for any or every suggestion which may be made to him by his ministers, there can be no doubt that, in private, much heed is given by his majesty to the advice of all confidential servants of the State. Very few, indeed, of the sovereigns of China have been sufficiently endued with the wisdom of this world to be able to rule without the counsel or advice of others. The sanction of the emperor to all laws and edicts is conveyed by a seal, and all remarks made by his majesty are recorded in letters of red, by what is styled the vermilion pencil.

Besides the various councils there are two others—the Too-cha-yun, and the Tsung-pin-fow. The former is a board of censors. The censors are supposed to attend the meetings of the board or councils already described, to ascertain whether or not intrigues or plots are being concocted to weaken the stability of the government. Members of this board are not unfrequently sent into the provinces to ascertain how matters of business are being conducted there. Spies are sometimes sent by the

censors to different parts of the Empire for the purpose of scrutinizing the public and private conduct of any official or officials upon whom suspicion may rest. Of these emissaries the local authorities and principal citizens of all large and influential cities stand in great awe. His Excellency An, a commissioner from this board, arrived at Canton in the autumn of the year 1862, and suddenly placed under arrest several unsuspecting officials and citizens of distinction; and in obedience to his orders some of them, including the notorious Chong Shun and Too Pat, were executed in a most summary manner.

In the *Pekin Gazette* of November 12th, 1871, a statement was published—translated in the *China Mail* of December 23rd, 1871—to the effect that a censor had brought to the imperial notice a case of triple murder, in which a native of Chekiang was the complainant. The petitioner stated that his brother was intercepted on his way from market to purchase peas, and was surrounded, on account of an old grudge, by a family of four brothers, with the assistance of two outsiders. Two men who were carrying the peas were killed on the spot. The murderers then carried off the petitioner's brother to their house, where they confined him, and afterwards put him to death by the sword. The matter was reported to the then district magistrate Ng, but, in consequence of the Taiping rebellion, it could not be investigated. Ng's successor in the magistracy, To by name, had the offenders arrested; but through the artful device of an underling who had been bribed, they were set at large. Emboldened by their liberation, the murderers disentombed the coffins, and mutilated the remains of the deceased, with a view to the destruction of all means of identification. For this offence another magistrate, Wong, sent out officers to arrest them, but the police were resisted. The successor of this magistrate ordered the military to assist in the apprehension of the murderers, but they managed to make their escape. The matter had been allowed to remain in abeyance for fourteen years, although three lives were concerned. The prefect had been petitioned twenty-five times, the intendant of the circuit nine times, the governor once, and the governor-general once, and yet the complainant had not been

able to obtain redress. Reference had invariably been made to the magistrate to have the murderers arrested, but they were allowed to enjoy their ease at home.

The second of these two boards, the Tsung-pin-fow, consists of six high officials. These keep a register of the births, deaths, marriages, and relations of the princes of the blood royal, and report at times upon their conduct. The register in which the names of the lineal descendants of the imperial family are recorded is of yellow paper; that in which the names of the collateral branches are recorded is of red paper. These records are submitted to the emperor every ten years, on which occasions his majesty confers titles and rewards. These titles are divided into four classes, the first being hereditary, the second honorary, the third for services rendered to the State, and the fourth rewards due to literary attainments. It is imperative upon the ministers constituting the board of Tsung-pin-fow to furnish at frequent intervals the various tribunals styled Loo-poo with reports as to which of the sons of the emperor possesses in the highest perfection the essential qualifications of a good sovereign. These reports, like all others, are submitted to the emperor. The emperor of China has the power of nominating his successor, whether indeed the person nominated be a member of the blood-royal family or not. The desire to perpetuate his dynasty scarcely ever admits of the emperor selecting one to fill the throne who is not a member of the reigning family. As a general rule each emperor is succeeded by his eldest son. Should the latter be regarded as incapable of administering the affairs of state, the second or third son is called upon to reign. When the emperor is childless, a selection is made from a collateral branch of the same dynasty. As in almost all Chinese families, or clans, the members of the imperial house are very numerous. At one time it was a practice to give official employment to each of these scions of royalty. The custom invariably entailed no ordinary degree of trouble and anxiety on the imperial government by giving rise to conspiracies and rebellions, and it was abandoned. Each prince has now to rest satisfied with the high-sounding, but empty title of king—a royal rank of which he may be deprived in the

event of any act on his part being deemed beneath the dignity of his family.

The people of China are taught to regard the emperor as the representative of heaven, and the empress as the representative of mother earth. In this position she is supposed to exert an influence over nature, and to possess a transforming power. One of her principal duties is to see that, at stated seasons of the year, worship is duly and reverently paid to the tutelary deity of silkworms. It is also her duty carefully to examine the weaving of the silk stuffs which the ladies of the imperial harem weave and make into garments for certain state idols. The empress is supposed to be profoundly ignorant of all political matters. There are instances on record, however, of empresses of China having manifested the greatest knowledge of these subjects. The present empress-dowager—the mother of the late sovereign, Tung-chee—succeeded, through her curious inquiries into state affairs, in bringing to light a conspiracy of certain members of the cabinet council to depose and murder her son. The principal conspirators were decapitated, whilst others, not so deeply implicated, were sent into perpetual banishment. But besides the empress, the emperor has other wives. These are eight in number, and have the rank and title of queens. These royal ladies are divided into two classes, the first of which consists of three, and the second of five queens. In addition to the wives there are, of course, several concubines.

The choice of an empress, and of queens, turns solely on the personal qualities or attractions of those selected, without any reference whatever to their connections or family reputation. They are selected in the following manner. The empress-dowager with her ladies, or, in her absence, a royal lady who has been invested with authority for the purpose, holds what may not inaptly be termed a "drawing-room," to attend which Tartar ladies and the daughters of bannermen are summoned from various parts of the empire. The lady pronounced to be the *belle* of the assembly is chosen to be in due time raised to the dignity of empress. Those who are placed next in personal attractions are selected for the rank of queens. The daughters of bannermen of the seventh, eighth, and ninth ranks, appear

before the empress-dowager, in order that a certain number of them may be appointed to fill the respective offices of "ladies" and women of the bedchamber. This ceremony is, I believe, observed once a year. Queens were chosen for the ancient kings of Persia in a similar manner—to use the words of the book of Esther, in which we find evidence of the practice—"out of the choice of virgins." The young ladies admitted into the imperial *zenana* are, as a rule, daughters of noblemen and gentlemen; but as personal beauty is one of the chief qualifications for the seraglio, the inmates of the palace are, in some instances, women who have been raised from the humbler walks of life. Indeed, a woman of the lower orders of society was, it is said, the mother of the Emperor Hien-fung. She was the keeper of a fruit stall, and being exceedingly fair and beautiful, she on one occasion attracted the attention of the chief minister of state, whilst he was passing in procession through the street in which she resided. Being greatly pleased with her beauty, he obtained for her a home under the imperial roof of Taou-kwang, where in due course she became the mother of the ill-fated sovereign, Hien-fung. I was residing in China when a wife was selected in this way for the late emperor, Tung-chee. The name of their new Empress was made known to the Chinese people by the *Pekin Gazette* of the 11th of March, 1872. The proclamation issued in the names of the two empresses dowager, set forth that a lady named A-lut'ê had been selected to become the kind companion of the emperor, the sharer of his joys, and the partaker of his sorrows. The *Gazette* further informed the people that she was the daughter of Ch'ung Chi, a junior officer in the Hanlin College. His rank, as evidenced by his buttons, corresponded to that of a prefect or ruler of a department. Ch'ung Chi is, as a matter of course, of Mongolian blood. He is also a bannerman of the plain blue banner. He is the son of one Saishanga, an officer of some notoriety in the early part of the previous reign, who lost the favour of his sovereign in 1853, owing to his inability to cope with the Taiping rebellion. In consequence of the defeats which he sustained at the hands of the rebels, he was degraded, and withdrew from public life. In

1861, his private mansion-house in Pekin was confiscated by the government, and converted into the Tsung-li Yamun. He is a man of great learning, having been Chuang-yüan, or first graduate (senior wrangler or senior classic), at the triennial examination for the doctor's degree in 1865. The mother of A-lut'ê is a daughter of the late Tuanhua, Prince of Cheng. This prince was the recognized leader of the anti-foreign party which, towards the close of the reign of Hien-fung, gave so much trouble to the representatives of foreign nations. This party, however, was in the month of November, 1861, most fortunately overthrown by the Prince of Kung, who was upheld by the empress-mother. The leaders of the defeated anti-foreign party were tried and decapitated, and as a mark of imperial favour Tuanhua was permitted to terminate his existence by suicide. In the same issue of the *Pekin Gazette* to which we have alluded, was a second decree, appointing three other ladies to be members of his imperial majesty's harem. Of the ladies in question, the first is a daughter of a clerk in the board of punishments; the second is a daughter of a prefect; and the third the daughter of Saishanga, the grandfather of A-lut'ê. The ladies of the royal household are under the charge of eunuchs, who are called upon to discharge the usual duties of royal seraglios.

In each of the provinces into which the empire is divided there is a most formidable array of officials, all of whom act directly or indirectly under their respective boards or tribunals. Thus in the province of Kwang-tung,[1] which I venture to select to illustrate the working of the government in each province, there are the following civil mandarins:—viz., a governor-general, a governor, a treasurer, a sub-commissioner, a literary chancellor, a chief justice,—the last four being of equal rank—six *tautais* of equal rank, ten prefects of equal rank, and seventy-two district or county rulers of equal rank. Each of these officials has a council to assist him in the discharge of the duties of his office. Besides these officials, every town and village in the empire has its governing body, so that the number of officials in each province is very great. The various

[1] Kwang-tung has an area computed at more than ninety-seven thousand square miles, and a population estimated at somewhere about nineteen millions.

classes of officers are in regular subordination. Thus, the governing body of a village is subordinate to the ruler of the district or county in which it is situated. The district or county ruler is subject to the prefect of the department of which his district is a part. The prefect is, in turn, subordinate to the *tautai;* the *tautai* to the chief justice or criminal judge, and so on, step by step to the governor-general or viceroy. Each official stands *in loco parentis* to the subordinate immediately below him, while the mandarins are regarded as standing in a paternal relation to the people they rule. The principle pervades all conditions of society down to the humblest subjects of the realm, those who are in the higher walks of life acting the part of parents to those of an inferior grade, while over all is the all-embracing paternity of the emperor.

Chinese officials of certain grades are not allowed to hold office in the provinces of which they are natives, nor are they, without imperial permission, allowed to contract marriages in the provinces in which they have been appointed to hold office. To preclude the possibility of their acquiring too much local influence in the districts, or prefectures, or provinces where they are serving, they are removed, in some instances triennially, and in others sexennially, to other posts of duty. All officers are supposed to be appointed by the emperor on the recommendation of the board of ceremonies, the members of this board being especially regarded as the advisers of his imperial majesty in the bestowal of political patronage. The candidates for office are, or, according to law, ought to be, men who have graduated at the great literary examinations. The members of the board of ceremonies, however, are not at all unwilling, for a consideration, to submit to the notice of his majesty for office the names of men whose literary rank has been bought rather than attained by study. The salaries attached to government offices are very small. This is a system which leads to most scandalous and irregular proceedings. Thus the mandarins of China, though drawing quarterly from the imperial exchequer the smallest possible amount of pay, are enabled, by the accumulated gains of fraud and avarice, to retire from office as men

of wealth and substance. They are, and have been for a considerable time past, the very curse of the country, the palmer-worm at the root of its prosperity. By their misrule they have plunged this fair land into that deplorable anarchy, confusion, and misery, for which it is now conspicuous amongst nations.

The military mandarins of the province of Kwang-tung are also very numerous. Of this class the Tartar general is of course recognized as the head.

The duties which devolve upon a governor-general, or governor of a province are very arduous. He is responsible to the emperor, who is responsible to the gods, for the general peace and prosperity of his province. It is his duty to take cognizance of all the officials, and to forward triennially to the board of civil appointments at Pekin the name of each officer under his administration, with a short report on his general behaviour. The information is furnished to the viceroy or governor by the immediate superior of each officer. Should the governor-general be accused of any offence, an imperial commission to investigate the charge is at once appointed.

As I shall have occasion to point out more fully afterwards, there are nine marks of distinction by which the rank or position of officials of the Chinese Empire may be readily recognised. A member of the first class, or highest order of rank, wears on the apex of his cap a dark-red coral ball, or button, as it is more generally called. Members of the second class wear a light-red ball or button of the same size. The third class is distinguished by a ball of a light-blue, and the fourth by a ball of a dark-blue colour. An official of the fifth class is recognised by a ball of crystal, whilst a ball of mother-of-pearl is the distinguishing badge of the mandarin of the sixth class. Members of the seventh and eighth classes wear a golden ball, and of the ninth and last class, a silver ball. Each officer may be further distinguished by the decoration of a peacock's feather. This feather is attached to the base of the ball on the apex of his hat, and slopes downward. It is worn at the back. The first of the outer garments worn by an official is a long, loose robe of blue silk, richly embroidered with threads

of gold. It reaches the ankles of the wearer, and is bound round his waist by a belt. Above this robe is a tunic of violet colour, which extends a short way below the knees. The sleeves of this tunic are wide and very long, extending very considerably over the hands. They are usually folded back over the wrists. When an official is permitted to approach the imperial presence with the view of conferring with his majesty, or of performing the kow-tow, which in China is the ordinary act of obeisance, etiquette prescribes that he shall wear the sleeves of the tunic stretched over his hands. This renders him more or less helpless. The custom is of ancient origin, and was adopted to preclude the possibility of any attempt on the life of the emperor by those whose duties call them occasionally into his presence. A custom precisely similar prevailed, it would appear, in the court of Persia. It is thus described by Mitford in his history of Greece :—

"The court dress of Persia had sleeves so long, that when unfolded they covered the hand; and the ceremonial required of those who approached the royal presence to enwrap the hands so as to render them helpless."

On the breast-plate and back-plate of the tunic of a civil mandarin there is embroidered in silk, a bird with wings outstretched, standing upon a rock in the midst of a tempestuous ocean, and gazing at the sun. This bird varies in kind according to the rank of the wearer. In the chapter on sumptuary laws, the reader will find a detailed account of the emblems used to indicate the different ranks of officials. Over his shoulders each officer wears a short tippet of silk, which is also richly embroidered, and which, by the device it bears, indicates the literary rank to which the wearer has attained. Round his neck there is a long chain of one hundred and eight balls or beads. It is called the Chu-Chu, and is intended to remind the wearer of the land of which he is a native. Of the one hundred and eight beads of which the chain consists, seventy-two are supposed to represent so many precious stones, minerals, and metals native to China; and the remaining thirty-six represent as many constellations or planets which shed their

benign rays on the country. To the left side of this chain are attached two very short strings of smaller beads, supposed to impress upon the mind of the wearer the reverence he owes to his ancestors, and the filial piety at all times due to his parents and guardians. To the right side of the chain is attached a short string of smaller beads, to remind the wearer of the allegiance which he owes to the imperial throne of his country. These robes and decorations of state and office are not confined to officials only. Honorary rank can be purchased, and it is common to see respectable citizens not at all connected with the service of the government attired in costly and magnificent robes, similar in their decorations to those worn by the highest officers of state.

Government residences are provided for all Chinese officials. They are called *yamuns*, and in some cases are very extensive, occupying several acres of land. From the roof of the halls of many of these official residences are suspended richly gilded boards, on which in large Chinese characters are set forth good and excellent words. Some of these boards are the gifts of succeeding emperors to former occupants who had distinguished themselves by their faithful services. To the *yamuns* are attached public offices for the transaction of business, and to those which are respectively occupied by district rulers, prefects, tautais, chief justices, and revenue commissioners, very extensive prisons are attached.

District rulers, prefects, and chief justices are the officials more particularly appointed to preside in courts for the administration of justice in all cases which may come before them, whether of a civil or criminal nature. Each of these is assisted in the discharge of his duties by a deputy, or deputies. In order, however, to explain fully how justice is administered in China, it is necessary to state that an accused person is first brought before the gentry or elders of his village or district. These punish an offender if his crime be of a minor nature, either by imprisonment in one of the public halls of the village, or by exposing him in a *cangue* for some time at the corner of one of the most frequented thoroughfares of the village, or in the immediate vicinity of the place where the

crime was committed. Should the case, however, appear to require the consideration of a higher tribunal, the prisoner, together with the depositions and comments on them, is forwarded by the gentry to the mandarin, or ruler of the poo to which the village belongs. A poo, as I have explained, is a political division of a province, and consists of a number of villages. On the 9th of July, 1873, I was present at an examination of this kind. It was held in the village of Fong-chuen, in the county of Pun-yu, and was conducted by the elder of the village. A thief, called Lee Ayune, had been caught the night before in the act of robbing a house. The elders were not satisfied with his confession of that crime, and insisted upon his making a public declaration of all his thefts during the preceding four years. The facts they carefully recorded, and at the close of his examination the prisoner was forwarded, with the depositions, to the ruler of the poo.

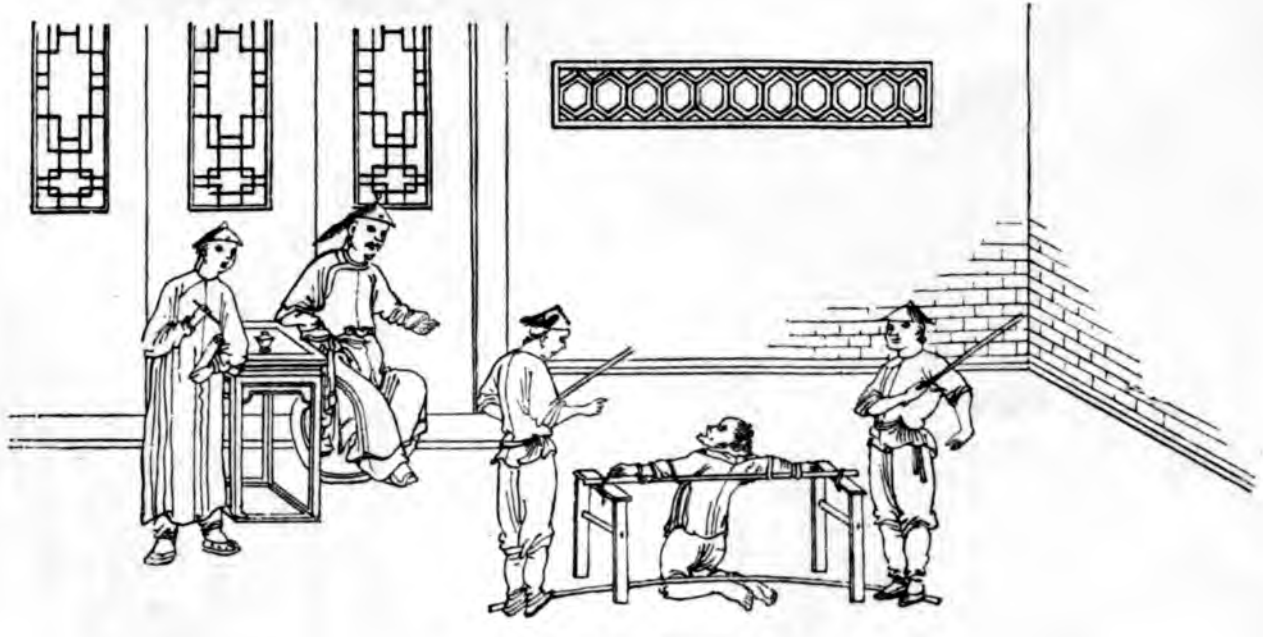
Should the mandarin, or ruler of the poo, find that it is within his jurisdiction to punish the prisoner, he does so. Should he decide that the case is one which ought to be submitted to the notice of his superior, he, without delay, sends the prisoner, together with the depositions, and his own comments on them, to the ruler of the district or county of which the poo is a division. The district ruler resides in the county town, which, like all county towns in China, is inclosed by a high castellated wall. Unless the case appears to require the consideration of a higher tribunal, the district ruler deals with it. Otherwise, he sends the prisoner to the prefect of his department. The prefects reside in their respective cities, which are also inclosed by high castellated walls. If the prefect sends the case to a higher tribunal, the prisoner is sent to the provincial capital. Here the provincial or criminal judge, or chief justice as we would term him, has his residence. The chief justice, who only tries those accused of capital offences, submits his decisions to the notice of the governor-general, or governor of the province, as the case may be; and before a sentence of the chief justice can be carried into effect, it is necessary that the criminal should be taken into the presence of the governor-general, or governor, to make an acknowledgment of his guilt.

Until certain questions have been answered by the prisoner in the presence and in the hearing of the governor-general or his deputy, the sentence recorded against his name can neither be ratified nor carried into effect. Should the prisoner stand convicted of treason, or piracy, or highway robbery, the governor-general can order the execution of the prisoner without any reference whatever to the will of the emperor. Should a prisoner, however, be proved guilty either of patricide, or matricide, or fratricide, &c., it is the duty of the governor-general to bring the case under the notice of the members of the board of punishments at Pekin; and the president of this board submits it in turn to the consideration of the members of the cabinet or great council of the nation. In due course it is laid by this august body before the emperor. It is said that his majesty carefully examines the depositions in all such cases before confirming the sentence and ordering the execution. It is also customary for the governor-general or governor to forward to Pekin at the close of each year a register of the names of criminals adjudged worthy of death. These registers are also received by the president of the board of punishments, and forwarded through the cabinet council to the emperor, who inspects each register, and with a vermilion pencil makes a red mark opposite to three or four names on each page. The registers are then returned to the provincial governors in order that the law may take its course with regard to the prisoners against whose names the imperial mark has been placed. On the receipt of the register from the emperor, the execution of these criminals is carried into effect without any loss of time. For the viceroy not to pay peremptory and implicit obedience to the imperial will in all matters would be regarded as highly treasonable. The prisoners whose names have been passed over by the vermilion pencil do not, however, obtain a free pardon. Their names are submitted a second and a third time to the imperial glance. Should they be passed over on the last occasion, the sentence of death is then commuted to transportation for life. In the prefectoral prison at Canton I saw three malefactors whose names had been submitted for the first time to the emperor, and whose good fortune it had been, so far, to escape

the extreme penalty of the law. The governor of the prison, who on the occasion was standing by our side, cruelly observed in their hearing that they might not be so fortunate the next time their names were brought under the emperor's notice. One of the malefactors looked thoughtful, but the others, who were evidently desperadoes, seemed to think it a matter of the most perfect indifference whether they were executed or sent into exile for the period of their natural lives. They would probably have declared themselves in favour of an ignominious death at the hands of the common executioner. Such, however, is not the feeling of Chinese malefactors in general.

I have observed that governors-general or governors of provinces are in certain cases invested with the power of life and death. I may add that before the empire became so disturbed by anarchy and rapine they were the only officials to whom such powers were delegated. Now, however, it is not at all unusual for district rulers to hold commissions by which they are empowered to put to death, without any reference whatever to a higher power, all traitorous and piratical subjects. Thus, when on a visit in 1860 to the district city to Fa-yune, I learned that a few days previous to my arrival not less than thirty rebels had been decapitated under the warrant of the district ruler.

The mode in which trials are conducted in China is startling to all who live in lands where trial by jury is adopted. Trials in Chinese courts of law are conducted by torture. This is carried to such an extent, that people at home can scarcely be expected to give credence to an account of the atrocities of the mandarins in their endeavours to punish vice and to maintain virtue. As in England, however, before the seventeenth century, torture, although actually applied by the administrators of justice, is not the law of the land. The courts in which trials are held are open to the general public; but the cruelties for which they are notorious have left them deserted by visitors, so that they are now practically courts of justice with closed doors. In former times, moreover, it was usual, on the day of commission, to affix on the outer gates of the *yamun* a calendar or list of the cases to be tried, and of the prisoners' names. This custom has long

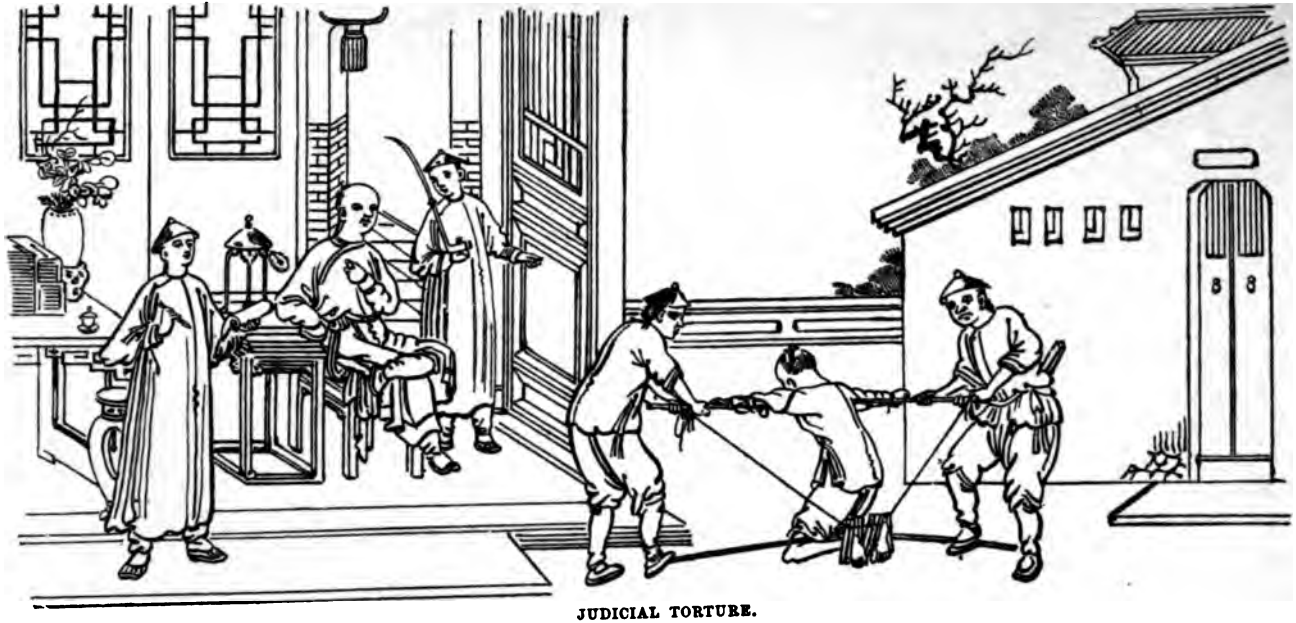


JUDICIAL TORTURE.

been disused, and the calendar is now placed on a pillar in one of the *inner* courts of the yamun, where of course there is no chance of its attracting public attention. The judge when conducting a trial sits behind a large table, which is covered with a red cloth. The prisoner is made to kneel in front of the table as a mark of respect to the court, by whom he is regarded as guilty until he is proved to be innocent. The secretaries, interpreters, and turnkeys stand at each end of the table, no one being allowed to sit but the judge. At the commencement of the trial, the charge is, as in an English court of justice, read aloud in the hearing of the prisoner, who is called upon to plead either guilty or not guilty. As it is a rare thing for Chinese prisoners—mercy being conspicuously absent in the character of their judges—to plead guilty, trials are very numerous. During the course of a trial the prisoner is asked a great many leading questions which have a tendency to criminate him. Should his answers be evasive, torture is at once resorted to as the only remaining expedient.

Let me describe a few of the simplest modes of torture. The upper portion of the body of the culprit having been uncovered, each of his arms—he being in a kneeling posture—is held tightly by a turnkey, while a third beats him most unmercifully between the shoulders with a double cane. Should he continue to give evasive answers, his jaws are beaten with an instrument made of two thick pieces of leather, sewn together at one end, and in shape not unlike the sole of a slipper. Between these pieces of leather is placed a small tongue of the same material, to give the weapon elasticity. The force with which this implement of torture is applied to the jaws of the accused is in some instances so great as to loosen his teeth, and cause his mouth to swell to such a degree as to deprive him for some time of the powers of mastication. Should he continue to maintain his innocence, a turnkey beats his ankles by means of a piece of hard wood, which resembles a schoolboy's ruler, and is more than a foot long. Torture of this nature not unfrequently results in the ankle bones being broken. Should the prisoner still persist in declaring his innocence, a severer mode of torture is practised. This may be

regarded as a species of rack. A large heavy tressel is placed in a perpendicular position, and the prisoner, who is in a kneeling posture, is made to lean against the board of it. His arms are then pushed backwards and stretched under the upper legs of the tressel, from the ends of which they are suspended by cords passing round the thumb of each hand. His legs are also pushed backwards, and are drawn, his knees still resting on the ground, towards the upper legs of the tressel by cords passing round the large toe of each foot. When the prisoner has been thus bound, the questions are again put to him, and should his answers be deemed unsatisfactory, the double cane is applied with great severity to his thighs, which have been previously uncovered. I have known prisoners remain in this position for a considerable time, and the quivering motion of the whole frame, the piteous moans, and the saliva oozing freely from the mouth, afforded the most incontestable evidence of the extremity of the torture. Upon being released from the rack, they are utterly unable to stand. They are therefore placed in baskets and borne by coolies from the court of justice, falsely so-called, to the house of detention on remand. In the course of a few days they are once more dragged out to undergo another examination. Even this torture occasionally fails in extorting a confession of guilt. In all such cases another still crueller torture is enforced. The prisoner is made to kneel under a bar of wood, six English feet in length, and is supported by two upright pillars or posts of the same material. When the back of his neck has been placed immediately under it, his arms are extended along the bar, and made fast by cords. In the hollow at the back of his knee joints is laid a second bar of equal dimensions, and upon this two men place themselves, one at each end, pressing it down by their weight upon the joints of the prisoner's knees, between which and the ground chains are sometimes passed to render the agony less endurable. This bar is occasionally removed from the inner part of the prisoner's knee joints, in order that it may be made to rest on the *tendo Achillis*. When in this latter position, the same amount of pressure is applied to it, with the view of stretching



JUDICIAL TORTURE.

the ankle joints. I have twice witnessed this mode of torturing a culprit, and its severity on both occasions was painfully evident.

But where are the witnesses? exclaims my reader. It would be wrong to say that no witnesses are examined in a Chinese court of justice. It is occasionally possible to see witnesses under examination before these dark tribunals. But as witnesses are also in some instances subjected to torture, it is a matter of no ordinary difficulty for a foreigner who is ignorant of Chinese, to distinguish which of the two unfortunate men kneeling before the judgment seat and receiving castigation is the prisoner, and which is the witness. I remember seeing on one occasion two men kneeling before the tribunal of the ruler of the Namhoi district of Canton. Both of them had chains around their necks, and as they were both occasionally beaten between the shoulders with a double cane, I very naturally concluded at first that they were companions in crime. One of them, however, as it turned out, was suspected of having a perfect knowledge of the guilt of the other, who was upon his trial; and the witness, who was very unwilling to give evidence, received a castigation. In a case of murder which was tried, in 1860, in the same court, two men, father and son, named Kan Wye and Kan Tai-chu, were called upon to bear testimony against the prisoner at the bar. They persistently declared that they were altogether ignorant of the circumstances of the case. This ignorance was regarded by the court as feigned, and they were accordingly beaten and detained in custody. The relatives of these unfortunate witnesses called at my house, and earnestly intreated me to ask the Allied Commissioners, for the city of Canton was then in possession of the English and French troops, to obtain the freedom of Kan Wye and his son. Having heard their statement, I promised to interest myself in the matter. The Allied Commissioners, to whose notice I submitted the case, rendered all the assistance in their power, but without success. The governor-general, to whom they referred the matter, most positively affirmed that it was in the power of the two witnesses to give evidence of a very decided nature in the case. The father and son were frequently examined after this, and on each

occasion they were severely beaten for the tardy manner in which they gave their evidence. This harsh treatment proved, after a few months, more than the son could endure, and he died in the prison. The relatives of the surviving prisoner, who had attained the ripe age of seventy years, fearing of course that if his detention in jail were much longer continued he also would die in prison, urged me to ask the Allied Commissioners to intercede once more for his liberation. Mr. Commissioner Pownall was on the occasion of my second appeal most kind, and requested me to go to the yamun of the magistrate of Pun-yu in order to confer on the matter with that official in person. On my arrival at the yamun, I was told that the chief magistrate had gone from home, and that the hour of his return was very uncertain. I entered the prison, however, and had an interview with the old man. Upon approaching him I was not a little distressed to see that his mouth was much swollen in consequence of severe blows which had been inflicted on the preceding day. So swollen were his lips, gums, and tongue, that it was with great difficulty he held a conversation with the interpreter who accompanied me. On the following day another application was made by the Allied Commissioners to the viceroy for the liberation of the old man. It also was without success, and in the course of a few weeks from the time of my interview with him, and a few days after he had received another severe flogging for declaring that he was unable to give any evidence, the old man also died in prison.

All foreigners who resided at Canton during the period that it was in the occupation of the allies, can, I am sure, bear ample testimony to the praiseworthy manner in which the Allied Commissioners exerted themselves to put a stop to the cruelties practised by the mandarins both in their prisons and courts of law. These establishments were visited daily by European policemen, whose duty was to report to the Allied Commissioners whether the mandarins were relaxing or not in the severity of their treatment towards the prisoners under their charge. On one occasion it happened that the chief magistrate of the district of Pun-yu, who had been frequently warned to abandon the practice of torture, was

caught by the European inspectors in the very act of inflicting a very severe punishment upon three prisoners, who had attempted to break out of gaol on the preceding day. He was arrested and brought into the presence of the Allied Commissioners, who sentenced him to undergo an imprisonment of forty days. The officials and gentry of Canton, indignant that one of themselves should be degraded and punished by foreign rulers, endeavoured to stir up the people to revolt. The Allied Commissioners hearing of the movement, published without delay the following excellent proclamation :—

"*Proclamation by the Allied Commissioners to the People of Canton.*

"Inhabitants of Canton, one of your magistrates who is charged with the administration of the district Pun-yu, has been arrested, and is now in confinement in the Yamun of the Allied Commissioners, and it would appear from the petitions in his favour which have been presented to the Commissioners, that you are ignorant of the causes which have led to his punishment.

"In this matter the Allies have been guided by that regard for justice which is the ruling principle of their conduct, and as your magistrates are unwilling to inform you themselves of the motive of the punishment inflicted on their colleague, the Commissioners have now no hesitation in doing so, seeing that the vigorous measures to which they have had recourse have been adopted solely in the cause of humanity and in the interests of the people.

"The use of torture in judicial proceedings is revolting to the minds of all civilised people, and is also opposed to the laws of China. As long, therefore, as the present military rule continues in Canton, the allied commanders cannot tolerate practices that are contrary to humanity, on the part of any Chinese officials in carrying out their system of justice, nor can they suffer the people who, for the time, are intrusted to their protection to be subjected under their eyes to useless cruelties of this nature.

"With this view they have constantly prohibited the use of torture in the native tribunals of this city, and they have repeatedly directed the attention of the magistrate of Pun-yu to the formal orders issued on this subject, but only to find that these orders have as frequently been disregarded by that

functionary. At last the patience of the Allied Commissioners has been exhausted by a recent act of brutality, consisting of crushing the legs of three prisoners, which has been committed by the Pun-yu, and they accordingly inflict on him a punishment sufficiently exemplary to deter others from following his example.

"Now that you have been made acquainted with the cause of the arrest of the Pun-yu, you should let justice take its course. His suspension need occasion you no anxiety, as other officers have been appointed to perform his functions. Continue, therefore, to attend quietly to your ordinary occupations, without making any attempt to disturb the public tranquillity by foolish demonstrations, which are certain to draw down on the heads of the authors of them the most prompt and severe punishment. Dated Canton, July 17th, 1871."

This proclamation had the desired effect. The district ruler, however, who was so justly shorn of the dignity of his office, refused, at the expiration of his term of imprisonment, to resume his duties, and returned in the course of the following month to Pekin, in search of employment in a portion of the empire where there would be no possibility of his suffering a check at the hands of foreign officials.

The legal process observed in civil cases is not very dissimilar to that in the investigation of criminal cases. Should a dispute arise between two persons with regard to the right to houses or land, it is usual for the disputants to have recourse to arbitration. The persons called upon to arbitrate are, generally, the principal residents or elders of the street or neighbourhood. Should either party be dissatisfied with the decision of the arbitrators, the matter is taken into a court of law, and comes before the district ruler. The person taking the case into court has to incur great expenses in bribing the underlings about the yamun, to allow his petition to be submitted to the notice of this official. The petitioner, having liberally paid these people, is allowed to take up his position at the folding doors of one of the inner courts of the yamun, and, as the district ruler passes in or out, he falls upon his knees immediately in front of the ruler's sedan chair. The magistrate calls upon his chair-bearers to stop, in order that he may ascertain the nature of the suppliant's petition. When the district ruler has read the petition,

a day is at once appointed by him for the investigation of it. I have seen at Canton respectable men kneeling in this servile manner at the feet of the chief magistrate of Namhoi. In the hearing of civil cases it is not unusual for the judge to inflict torture. If of very great importance, the cause is appealed to a higher tribunal. It is not, however, to the provincial judge or chief justice that it is in the next instance submitted, but to the provincial treasurer. From his court there is a farther appeal to that of the governor, or governor-general of the province. The decision of the governor or viceroy, however, is not final. An appeal can, in the next instance, be made to the governor or governor-general of the province adjoining that of which the disputants are natives, or in which they are residing. From the verdict of the highest tribunal of the neighbouring province, there is a last appeal to the emperor, through the great council of the nation. In former times it was in the power of persons engaged in law-suits to appeal from the highest tribunal of their respective provinces to the emperor in person. Now, however, it is imperative on those who are engaged in litigation to appeal to the tribunal of the adjoining province, before they can submit their case to the emperor.

In all Chinese courts of law there is bribery and corruption; and the verdicts of the courts are much at the disposal of those who can pay the highest sum for them. There are in Chinese records many instances of officials, who have been bribed, seeking to defeat the ends of justice. One of the most memorable is a case of dispute which took place between two kinsmen, the one belonging to the clan or family Ling, and the other to that of Laong, who were respectively named Ling Kwei-hing, and Laong Tin-loi. In the case in question the corrupt practices and gross injustice of the mandarins were brought before the notice of the emperor, and received his majesty's marked and well-merited condemnation. Ling Kwei-hing the plaintiff, was a man of almost unbounded wealth and influence. Like Ahab, king of Israel, who in the midst of his riches pined so long as the vineyard of Naboth, the Jezreelite, was withheld from him, so Ling Kwei-hing could not rest until a small estate, the property of

his relative Laong Tin-loi, should have become a portion of his already extensive domains. He sought to gratify his covetousness by claiming it as his own. The case was brought into the courts of law at Canton, and the judges of the various courts, who had been largely bribed, gave their verdict in favour of Ling Kwei-hing. Laong Tin-loi, knowing that justice was altogether on his side, and that the courts of law in which the case had been successively heard had been influenced against him through the plaintiff's wealth, resolved to set out on a journey to Pekin with the view of seeking redress at the hands of His Imperial Majesty, Yung-ching. This emperor, who, it is said, was remarkable for his love of justice, truth, and mercy, graciously received the suppliant. So fully satisfied was the emperor that Laong Tin-loi had suffered wrong at the hands of the mandarins, that he at once despatched an imperial commissioner named Hung Tai-pang to re-investigate the matter. The examination terminated in favour of Laong Tin-loi. Ling Kwei-hing, with every member of his family, one male excepted, was put to death. All the mandarins before whose respective tribunals the case had been brought, were deprived of rank and dismissed from the Imperial service. It would appear that Laong Tin-loi, previous to leaving Canton *en route* to Pekin, went to the temple in honour of Pak-Tai, situated in the Yoong-kwong street, or the western suburb of Canton to seek the blessing and guiding care of the god. On his return, he placed on the walls of the temple—where it remains to this day—a votive tablet expressive of his gratitude. The house in which Laong Tin-loi resided, and in which several members of his family were put to death by Ling Kwei-hing, stands in the centre of the village of Tam-chune, and is sometimes visited as a place of interest by native sight-seers and holiday-makers. The subject of the foregoing narrative is the burden of a popular Chinese play which, to the great gratification of the masses, is often performed on the stage of the Chinese theatre.

With the view of encouraging officials in the efficient discharge of their duties, honours of various kinds and grades are held out to them; and the viceroys, and governors, and other high officers of state have special instructions to submit to the notice of His

Imperial Majesty the names of all officers, civil and military, serving under them and worthy of such honours. These are bestowed not only upon the living, but also upon the meritorious dead. They are much sought after. Dresses of honour, in texture, colour, and shape, similar to those worn by the emperor and the other members of the imperial family, are occasionally conferred upon officials, both civil and military, for distinguished services; and to receive from the emperor the imperial yellow jacket is considered one of the highest honours. Marks of approbation similar to this were, it would appear from the book of Esther (vi. 8), occasionally bestowed by the ancient kings of Persia upon their subjects. Such a distinction was conferred by Ahasuerus upon Mordecai the Jew; for he said, "Let the royal apparel be brought which the king useth to wear . . . . and let this apparel . . . . be delivered to the hand of the king's most noble princes, that they may array the man withal whom the king delighteth to honour." We gather from the book of Genesis (xli. 42) that this custom prevailed also in Egypt. Nor were the Jews strangers to it, if I rightly interpret a certain episode in the friendship of David and Jonathan (I Samuel xviii. 4.)

As I have already stated, conspicuous merits are in some instances recognized by posthumous honours. Thus the *Pekin Gazette* of November 11th, 1871, contained the following memorial:[1]—

"Tseng-Kho-Fan, Viceroy of the two Kiangs, and Chang-Chih-Man, Governor of Kiang-Soo, in a joint memorial humbly report to the throne the extraordinarily meritorious conduct of the late Chun-Choong-Yuen, Prefect of Kat-On, Prefecture in Kiang-Si, during the time the city was attacked by the Taiping rebels, eighteen years ago, in sacrificing his life to the cause of the government. When the city was besieged by the enemy, who numbered between 50,000 and 60,000, the mandarin in question defended it with a garrison of only 1800 men strong; yet frequent sorties were made, in which the rebels were slaughtered in great numbers beyond calculation. One day a breach in the wall had been made, but the deceased took active measures to have it mended, and while personally superintending its reconstruction, he missed his footing, and fell from the wall, injuring his legs badly. On

[1] The translation here given was published in the Hong-Kong *China Mail* of December 28rd of the same year.

the eighth day of the twelfth moon in that year he went out again to attack the enemy, but was wounded in several places so that blood trickled down to his ancles. Famine raged within the city, and the people had to live on the flesh of dogs, and to use fuel in lieu of candles; yet in this time of extreme difficulty and misery he most indefatigably maintained his position until the beginning of next year, when the rebels stormed the city from all sides, having previously laid powder mines underground to destroy the walls. Having effected an entrance at the west gate, the rebels were bravely met by the deceased official and his eldest son, when they were both killed, and their heads cut off for exposure at the east gate. Of all the precedents on record none could equal with the present in point of merit. The memorialists therefore pray that authority be granted for a memorial temple to be erected to the dedication of the deceased official, who bravely defended an isolated city with a handful of men against a formidable enemy, numbering several tens of thousands strong, with no prospect of any relief from outside, and no food for the sufferers within. The son, moreover, shared the fate of the father, and this was an act of loyalty as well as filial piety, which should not be compared with an ordinary case of self-sacrifice. Therefore a temple should be erected to their memory and to that of their followers in the noble cause."

As another example of posthumous honours I may cite the case of one of the memorialists themselves. When the news of the death of Tseng Kwo-fan from apoplexy, in March, 1872, reached the ears of the emperor, an edict was immediately issued, bestowing upon that departed worthy the posthumous title of Tai-Foo (vice-tutor to the emperor), with the epitaph Wen-Chen (correct principles of literature). This title is seldom conferred, and during the past thousand years it has been bestowed upon seven persons only. A public funeral was also granted to the remains of this great man, and to defray the expense of it a sum of three thousand taels was drawn from the imperial exchequer. A public sacrifice, at the expense of the government, was offered to the manes of the departed viceroy. By the command of the emperor, this ceremony was conducted by Muk Tang-foo, the Tartar general of Kiang-soo. Imperial commands were also given that tablets bearing the names and titles of the deceased should be placed, one in the temple in honour of "Illustrious

Faithful Servants," and another in that which is dedicated to "Perfect and Virtuous Ministers of State." The decree gave permission for the erection of temples in his honour at Honan, the province in which he was born, and in Kiang-soo, the province which, at the time of his death, he was so successfully governing. The edict further gave orders that the hereditary title of Marquis should at once be conferred upon his eldest son, and that his successor in office be commanded to report to the central government the names of all his surviving children, with a view of their being appointed to posts of honour. It added that any entry standing against his name in the official register must at once be erased. This last provision may require explanation. In China governmental registers are kept in which are recorded, in some the merits, and in others the demerits of the various civil and military officials of the empire. This custom, which is of great antiquity, was also practised by other nations. In the respective books of Ezra, Nehemiah, and Esther there are several passages which afford evidence of the diligence shown in early ages by the Persian government, in keeping a record of the services of its officers; and in several Greek writers there are also allusions to this practice.

With the view of deterring officials, civil and military, from the commission of vice, it is also in the power of rulers of provinces to memorialise the throne for the punishment of all such delinquents. In a copy of the *Pekin Gazette* which was published on 12th of November, 1871, I observed an imperial edict in reply to a memorial on the part of one Lee Hung-chang, requesting the degradation and dismissal of mandarins for misconduct and a manifest incapacity to arrest offenders. The edict ordered that the magistrate of Toong-ping Heen, in the province of Chili, who had most signally failed in capturing the perpetrators of a daring robbery, should at once be deprived of his button, and that, should he fail within a given time to arrest the offenders, he should be placed under arrest for examination and punishment. It contained the imperial commands for the immediate dismissal of one named Pui Fook-tak from the magistracy of Nam-woh Heen. He was represented as a man of ordinary abilities, and, although the offence preferred against

him had not been substantiated, yet it was clear that he had called into his service men of evil reputation, and had in consequence lowered the dignity of his office. But promotion and honour on the one hand, and degradation and disgrace on the other, fail in a very lamentable manner to make the officials of China honest men.

Although Chinese officials are perhaps as a class the most corrupt state servants in the world, there are amongst them men of high integrity and honour. These exceptional men are held in much esteem by the people, who avail themselves of every opportunity of doing them honour. During my long residence at Canton I only met with one such worthy. He was named Acheong, and for two years as governor ruled over the vast province of Kwang-tung. So many and great were the blessings which he conferred upon the people by his excellent administration, that they actually adored him; and when he left Canton they rose *en masse* to do him honour. I had an opportunity of witnessing his departure, and the ovation which he received from the citizens, who thronged the streets, was most impressive. In the imposing procession which escorted him to the place of embarkation, and which took at least twenty minutes to pass a given point, were carried the silk umbrellas which had been presented to him by the people, and the red boards—of which there were probably more than three hundred—upon which high-sounding titles had been inscribed in honour of the faithful minister. The route was spanned at frequent intervals by arches. From these banners were suspended which bore in large letters, painted or embroidered, such sentences as "The Friend of the People;" "the Father of the People;" "the Father and Mother of the People;" "the Bright Star of the Province;" "the Benefactor of the Age." Deputations awaited his arrival at various temples, and he alighted from his chair to exchange farewell compliments with them, and to partake of the refreshment provided for the occasion. But the formal arrangements could not speak so clearly to his popularity as the enthusiasm of the people. The silence generally observed when a Chinese ruler passes through the streets was again and again broken by hearty exclamations of "When will your Excellency

THE CANGUE.

come back to us?" At many points the crowd was so great as to interrupt the line of march, and the state chair was frequently in danger of being upset. It was evident that the mottoes which were inscribed on the banners hung out on the route of this virtuous servant of the state, faithfully interpreted the public feeling.

CHAPTER III.

PRISONS AND PUNISHMENTS.

In this chapter I propose to give a description of Chinese prisons, respecting the cruelties practised in which so much was said and written in the early part of 1858—the year in which Canton was assaulted and captured by the allied armies of Great Britain and France. When I have described these "habitations of cruelty," I shall proceed to give an account of the various degrees of punishment which are meted out to those who have been convicted of breaking the laws of their country. Many of these punishments are barbarous and cruel in the extreme. For example, in the gaol of the city of Chin-kiang I saw a poor wretch who for three days and three nights had not been allowed to sit down. His wrists were bound together by a long chain, the end of which was made fast to one of the rafters of the roof of his cell. In some instances prisoners are tied up by ropes which are made fast under their arms, their feet not being allowed to touch the ground. Some of the modes of capital punishment in China may justly be described as examples of abominable and revolting cruelty. I need not, however, anticipate details which it will be my unpleasant duty to narrate in the course of this chapter; and the facts which I have to bring before the reader will speak for themselves.

The prisons of China consist, according to their class, of a certain number of wards each. Thus, for example, the prisons of the respective counties of Namhoi and Pun-yu, in the province of Kwang-tung, which are first-class county prisons,

consist, besides cells in which prisoners on remand are confined, of six large wards, in each of which are four large cells, making in all twenty-four cells. The same arrangements may be said to prevail in all county prisons. The walls of the various wards abut one upon another, and form a parallelogram. Round the outer wall of this parallelogram a paved pathway runs, upon which the gates of the various wards open. This pathway is flanked by a large outer wall, which constitutes the boundary wall of the prison. The cells are of considerable dimensions. In each ward the four cells are arranged two on a side, so as to form the two sides of a square, and resemble cattle-sheds, the front of each being inclosed by a strong palisading of wood, which extends from the ground to the roof. They are paved with granite, and each is furnished with a raised wooden dais, on which the prisoners sit by day and sleep by night. They are polluted with vermin and filth of almost every kind, and the prisoners seldom or never have an opportunity afforded them of washing their bodies, or even of dressing their hair, water in Chinese prisons being a scarce commodity, and hair-combs articles almost unknown. In each cell are placed large tubs for the use of the prisoners; and it is difficult to conceive how human beings can breathe the stench—for the air seems nothing else—which arises from these tubs, more particularly during the hot season. In the centre of each ward is a small shrine in which stands an idol of a deity called Hong-koong-chu-shou. This god, who receives the homage of the prisoners, is supposed to possess the power of melting into tenderness and contrition the hard and stubborn hearts of the wayward and wicked. The natal anniversary of this most suggestive and melancholy mockery of deity is celebrated by the prisoners with an attempt at feasting. The expense of the repast which is provided on such occasions is defrayed by the governor of the gaol. This Cerberus, however, takes very good care to repay himself by appropriating, at intervals, portions of the small sums of money doled out daily for the maintenance of his unwilling guests.

The approach to the prison is by a narrow passage, at the entrance of which there is an ordinary sized door. Above this entrance door is painted a tiger's head with large staring eyes

and widely-extended jaws. Upon entering, the visitor finds an altar on which stands the figure of a tiger hewn in granite. This image is regarded as the tutelary deity of the prison gates. The turnkeys, with the view of propitiating it, and securing its watchfulness, worship it morning and evening, gaolers in China being held responsible for the safe custody of the miserable beings who are intrusted to their care. On a visit which I paid to the prison of the Namhoi magistrate at Canton, I saw one of the turnkeys presenting offerings of fat pork to this stone tiger, before which he was also burning incense and making genuflexions. At the base of the large wall which I have described as forming the prison boundary, there are several hovels—for by no other name can they be designated—in some of which all the female felons are lodged, and in others whole families, who have been seized and detained as hostages by the mandarins. There is a law which admits of the seizure and detention as hostages of families, members of which, having broken the laws of the empire, have fled from justice. Such hostages are not liberated until the offending relatives have been secured, and consequently they are not unfrequently imprisoned during a period of five, ten, or twenty years. Indeed, many of them pass the period of their natural lives in captivity. Thus the mother, or aunt, of Hung Sow-tsuen, the leader of the Taiping rebellion, died, after an imprisonment of several years, in the prison of the Namhoi magistrate at Canton. During her captivity I frequently visited the unoffending old woman, and grievously indeed did she feel her imprisonment for no crime or offence of her own. Should the crime of the fugitive be a very aggravated and heinous one, such, for example, as an attempt upon the life of the sovereign of the empire, it is not unusual to put the immediate, although perfectly innocent, relations of the offender to death, whilst those who are not so nearly related to him are sent into exile. In 1803 an attempt was made to assassinate the emperor Ka-hing. The assassin was no sooner apprehended than he was sentenced to be put to death by torture; and his sons, who were in the happy days of childhood, were put to death by strangling.

The mortality in Chinese prisons is so great that a dead-

house is regarded as a very necessary adjunct. The bodies of all who die in prison are thrown into the dead-house, and remain there until the necessary preliminaries, which are of a very simple kind, have been arranged for their interment. In the course of my repeated visits to the prisons of Canton[1] during a period extending from 1858 to 1861 inclusive, I frequently saw these receptacles full of corpses, presenting the most revolting and disgusting appearance. Some of the unhappy men had evidently died from the effects of severe and often repeated floggings. Others, it was clear, had fallen victims to one or other of the various diseases which not unfrequently prevail in Chinese prisons, and which such dens are only too well fitted to create and foster. In the month of March, 1859, I saw in the dead-house attached to the prison of the Pun-yu magistrate at Canton, five dead bodies, all with the appearance of death from starvation—a capital punishment which Chinese rulers not unfrequently inflict upon kidnappers and other grave offenders. The opinion which I have expressed with regard to the cause of the death of these five men was fully supported by three or four gentlemen who were with me, and of whom one was, by profession, a medical practitioner. Immediately in front of the door of the dead-house, and at the base of the outer boundary wall of the prison, there is a small door of sufficient size to admit of a corpse being passed through. Through the aperture the corpses of all who die in prison are passed into the adjoining street to be carried away for burial. It would be paying too much reverence to the remains of a deceased prisoner, to allow them to be carried through the gates of the yamun to which the prison is attached. Besides, if this were done, the Chinese authorities would consider the gates of the yamun polluted. I may remark in passing that according to the Latin

[1] Besides the two county prisons in the city of Canton there is in the Chă-Fan street a gaol in which prisoners from the more distant parts of the province are confined. There are also prisons in the streets called Shu-Yin-Lee and Koo-Wa-Lee. The former of these prisons was built in the eighth year of the reign of the Emperor Taou-kwang; and the latter, at an expense of six thousand three hundred taels, was erected in the fifty-first year of the reign of Keen-lung-Wong. In the prison of the district magistrate of Namhoi from four hundred to six hundred prisoners, and in that of the district magistrate of Pun-yu, from two hundred to three hundred prisoners, are generally confined at one time.

historian Livy, the corpses of all prisoners who died in the prisons of ancient Rome were, in a similarly ignominious manner, cast into the adjoining street.

In point of appearance the unfortunate inmates of Chinese prisons are, perhaps, of all men, the most abject and miserable. Their death-like countenances, emaciated forms, and long, coarse, black hair, which according to prison rules they are not allowed to shave, give them the appearance rather of demons than of men, and strike the mind of the beholder with impressions of gloom and sorrow that are not easily forgotten. All prisoners in each ward, with only one exception, wear fetters. The exception is the prisoner who is supposed to be more respectable, and who conducts himself better than any of his fellows in crime. He is allowed the full freedom of his limbs, and upon him, as a mark of confidence and trust, devolves the privilege of acting as an overseer over his fellow-prisoners in the same ward. A custom similar to this prevailed in ancient Egypt; for we read that the keeper of a prison in that country committed to the charge of Joseph all the prisoners who were in the same ward with him.

The dress worn by Chinese prisoners consists of a coat and trowsers of a coarse, red fabric. On the back of the coat is written in large characters the name of the prison in which its wearer is confined, so that should he escape from durance he would at once be recognised as a runaway or prison-breaker, and his recapture would in all probability be as speedily effected.

The imperial clemency is occasionally extended to prisoners, especially on the accession of an emperor, or on the occasion of his marriage, or on the completion of any of the decades of his age or reign. Thus, an amnesty edict was published in the *Pekin Gazette* of February 12th, 1872. It began by stating that the late emperors of China were ever merciful and kind, and that, in respect to his love for his subjects, their successor was not one whit behind them. "The four last Manchu emperors," said the edict, "had each issued a special amnesty on entering the eleventh year of their reigns. The present emperor wishes to emulate this merciful example, and requests the Board of Punishments to devise a scheme for commuting the offence of

all prisoners throughout the empire, except those of the worst character. In the meantime let all prisoners who are suffering for petty offences be at once liberated." For the promotion of the comfort of prisoners, humane persons sometimes give or bequeath sums of money. For instance, in the tenth year of Taou-kwang, a provincial treasurer in the province of Kwang-tung, named Ow, gave ten thousand dollars to the salt monopoly, the interest from which sum was to be expended annually in providing the prisoners in the principal gaol of the city of Canton with a few creature comforts. Many of the high officials of the province, in imitation of Treasurer Ow's example, invested other sums, the interest of which was to be employed in providing medicine, and fans in summer, and warm underclothing in winter, for all the prisoners in the large gaols in the city.

Each prison is presided over by a governor, who has under him a considerable number of turnkeys. Thus, each large prison in Canton has a governor, twenty-four turnkeys, thirty-seven watchmen, and fifteen spearmen. In a barrack beyond the doors or gates of each prison is a resident force of ten soldiers. There are also, according to law, a physician, five clerks, and six bearers of firewood and water; but whether these latter officials are usually found in Chinese prisons I am unable to say. The turnkeys, watchmen, spearmen, &c., from the great amount of misery which they daily witness, must, I apprehend, be more casehardened than the most incorrigible of the criminals. The policemen who are attached to the yamun are also men of vile character, and it is unfortunately too common for them to share the booty with the thief, and hoodwink or satisfy the magistrate.

The governor of a Chinese prison purchases his appointment from the local government. He receives no salary from the state although he does this. He is compelled, therefore, to recoup himself by exacting money from such relatives or friends of prisoners as are in good circumstances, and anxious, naturally, that their unhappy friends should experience as little as possible of the sad deprivations and cruelties for which Chinese prisons are so justly and so universally notorious. It was, if I mistake not, customary at one time for governors of gaols in Great Britain to purchase their appointments, and for services

rendered to receive from the imperial exchequer no salaries. Like the governors of Chinese gaols to-day, they enriched themselves by exacting from the relatives or friends of prisoners sums varying, I suppose, according to their means or standing. Prisoners, of course, who were without influential friends, or who had none at all, like thousands of criminals in Chinese prisons to-day, remained neglected and forgotten, or died from sheer inability to obtain even the commonest necessaries of life. These days were brought to a close by the indefatigable labours of the great philanthropist, John Howard, and it would, indeed, be an unspeakable mercy to Chinese prisoners were a Chinese Howard to appear. To each prison a granary is attached, in which rice of the cheapest and coarsest kind is stored by the governor. This rice is one of his perquisites, and he retails it to the prisoners at a most remunerative price. Vegetables and firewood for culinary purposes, both of which are daily offered for sale to the prisoners, are supplied by him. As the government allowance to each prisoner *per diem* does not exceed twenty-five *cash*, the reader does not require to be told that prisoners who are without friends are not often able to buy even vegetables and firewood. In the prison of the Namhoi magistrate at Canton, I once saw a prisoner who, unable to purchase firewood, was endeavouring to satiate the cravings of hunger by eating unboiled rice.

The law provides that once a month each prison shall be inspected by a government official. It is his duty to ascertain how many prisoners have died in prison during the month, and to make inquiries respecting the conduct of the various turnkeys, watchmen, and spearmen employed. After each inspection this officer is supposed to forward his report to the viceroy or governor. Should it appear that, owing to the neglect of the officers of the prison, two per cent. of the men under confinement have died during the course of the month, an entry, not only against the name of the governor of the prison, but against that of the deputy magistrate under whose jurisdiction the prison is placed, is made in the book of faults. Should three per cent. have died, two entries are made in this book: and in the case of the mortality reaching four per cent., both the

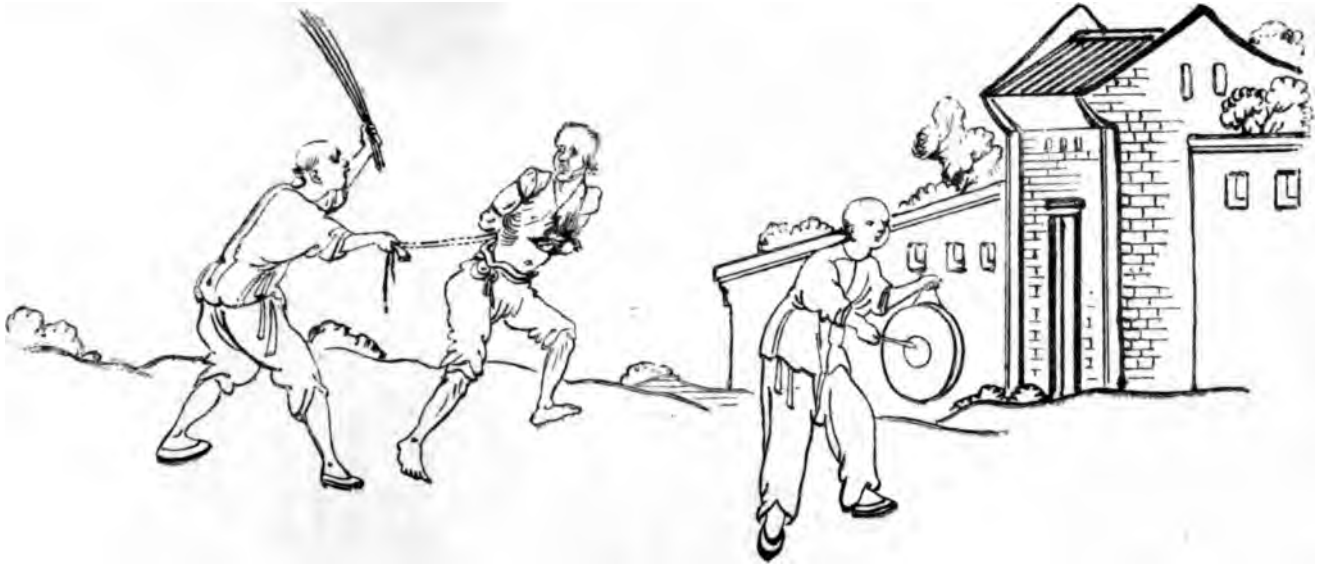
governor and the deputy magistrate are dismissed from office. In the event of six or seven per cent. of the prisoners dying, the ruler of the country or district to which the prison belongs is degraded one step. Corresponding to the book of faults there is a book of merits, in which, if the results of the inspections are satisfactory, entries are made which secure proportionate rewards for the officials concerned.

Besides the prisons in which convicts are confined there are also within the precincts of the yamun houses of detention. These are neither so large nor so strongly inclosed as the common gaols. There is, generally, in such houses of detention a tolerably large chamber. This is set apart for the reception of prisoners on remand who have friends able and willing to satisfy the demands of the governor. By this arrangement such prisoners avoid the misery of being shut up in the same ward with men, in many instances, of the vilest character, and often covered with filth, or suffering from various kinds of cutaneous diseases. The arrangement is a great advantage to the governor of the gaol, and to all prisoners who can afford to pay for it, but a great disadvantage to the other prisoners. The space required for the convenience of prisoners who have friends to look after their wants leaves very little room, indeed, for the reception of the great majority of the poor prisoners. They are huddled together in a common ward, sometimes so crowded that its inmates find it difficult to lie down in it. In the streets adjoining the yamuns, there are other houses of detention, at all events in the city of Canton. In not a few cases I have seen these houses so densely crowded as to remind me of the heartrending history of the Black Hole of Calcutta. I had an opportunity of inspecting one of these "lock-ups" in the hot month of August, 1861. It was crowded to excess; and—certainly not to my astonishment, for the heat was intense—all the prisoners were in a state of complete nudity. Had as many Europeans been incarcerated in so small a cell, they must all have inevitably perished. The confinement of prisoners on remand in such places is often much protracted, the administration of justice in China being attended with long delays.

I visited a great many Chinese prisons and lock-ups, and

found them all very like each other, both as to their construction and management. Of all the prisons, however, which I have visited, that which inspired me with the most melancholy interest was the prefectoral prison at Tai-wan Foo, the metropolis of Formosa. No fewer than one hundred and ninety-seven souls, the crew of H.B.M.'s hired transport ship *Narbuddha*, were, during the first war which Great Britain waged with China, confined in this prison; and from it they were all, with one exception only, eventually led forth to execution. In the cells which these unfortunate men are said to have occupied, I found many Chinese prisoners who were endeavouring to interrupt the dull monotony of their life by making fans, and I bought specimens of their labour. On withdrawing I visited the plot of ground—the common execution-ground—on which the officers and crew of the *Narbuddha* were decapitated. Several skulls were bleaching in the sun, and one of them, from the very high frontal bone, appeared to be the skull of a European.

From the prisons of China let us now turn to the various degrees of the other punishments to which Chinese convicts are subjected. Cases of petty larceny are generally dealt with by flogging. The culprit is handcuffed, and, with the identical article which he stole, or one similar, suspended from his neck, is marched through the streets of the neighbourhood in which the theft was committed. He is preceded by a man beating a gong, and, at each beat of the gong, an officer who walks behind gives him a severe blow with a double rattan across the shoulders, exclaiming, "This is the punishment due to a thief." As the culprit has to pass through three or four streets, his punishment, though regarded by the Chinese as one of the minor ones, is certainly not lacking in severity. The flow of blood is often very great. I remember the case of a thief who had stolen a watch from one of his countrymen, and whom I saw flogged through the Honam suburb of Canton, where I was then residing. The officer appointed to flog him was very corpulent, and, from his great earnestness in the discharge of his duty, became quite breathless before the various streets along which the culprit was sentenced to pass had been fully traversed. The person from whom the watch had been stolen, seeing that

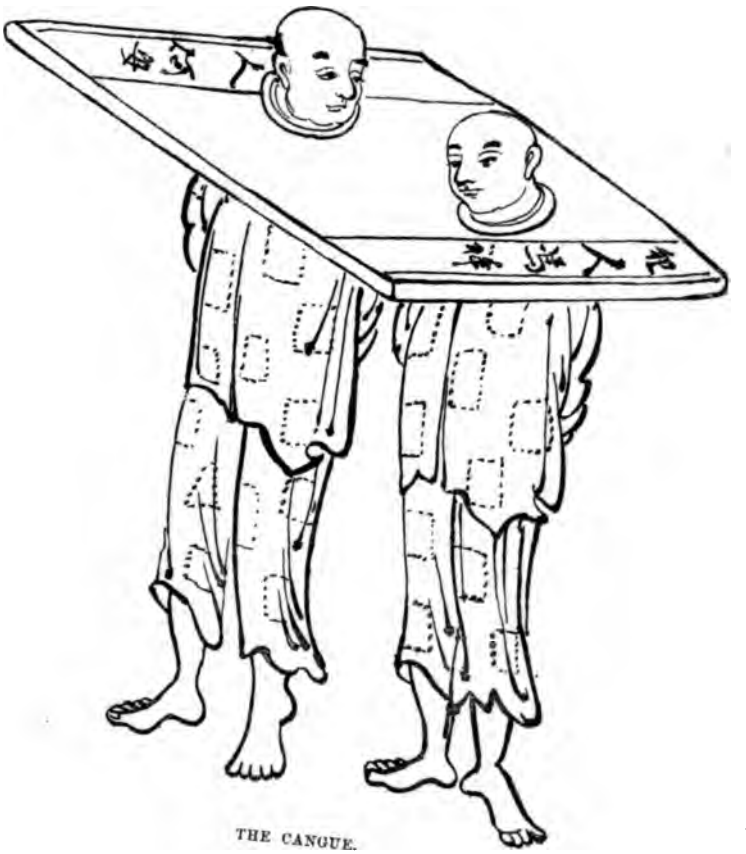


FLOGGING A THIEF THROUGH THE STREETS.

the thief might escape the full severity of his penalty, snatched the double rattan from the hand of the exhausted officer, and applied it himself most unmercifully to the thief's back. Women who are convicted of thieving, are, in some instances, punished in this way, Occasionally a long bamboo is used in cases of petty larceny. When this is the case, however, the culprit receives his flogging in court in front of the tribunal. He is at once denuded of his trousers, and the number of blows varies according to the nature of the larceny from ten to three hundred. I saw a punishment of this kind inflicted on an aged man, who at each blow groaned piteously. His sufferings awakened no sympathy in court. It was apparently a source of delight to the judge and his officers, and the face of each official was expanded by a broad grin. The cangue, or wooden collar, is another mode by which petty offenders in China are punished. The form of the cangue is represented in the annexed illustration. Cangues vary in weight, some being considerably larger and heavier than others. The period for which an offender is sentenced to wear the cangue varies from a fortnight to three months. During the whole of this time the cangue is not removed from the neck of the prisoner either by day or by night. Its form prevents the prisoner stretching himself on the ground at full length, and, to judge from the attenuated appearance of prisoners who have undergone it, the punishment must be severe to a degree. The name of the prisoner and the nature of his offence are written on the cangue in large letters, "pour encourager les autres." The authorities often make the offender stand from sunrise to sunset at one of the principal gates, or in front of one of the chief temples, or public halls of the city, and he is regarded as an object of universal scorn and contempt. On one occasion at Canton I saw three salt merchants treated in this way for attempting to smuggle salt. They were, evidently, persons in a respectable position amongst their fellows, and they apparently felt their painful and humiliating position very keenly. Passing, in January, 1866, through the streets of the city of Chun-tso-sheng, in the province of Kiang-soo, I observed twelve farmers of apparent respectability wearing the

cangue at the gates of the temple in honour of Shing-Wong. It was the day on which the fair, or great market, was being held, and the farmers were surrounded by a number of inquisitive spectators. Their offence was either unwillingness or inability to pay their land taxes. At the city of Woo-chang I saw three farmers who were being punished in this way for a similar offence.

At Soo-chow I saw an old farmer who had a cangue round his neck, and who was bound by a chain to a stone pillar at the entrance gate of the monastery called Pow-on Sze. He also was suffering for a similar offence. On the same day, and in the same city, I saw two men wearing cangues, and bound to a stone pillar at the grand entrance to the temple of Shing Wong. From the inscription on their cangues I learned that they had been fighting with each other. There was a snow storm, and the fettered pugilists, who were most thinly clad, suffered severely from the inclemency of the weather. The old farmer, however, had wisely provided himself with thick winter clothing, and seemed, under the circumstances, tolerably happy. Of all the wretched creatures whom I ever saw undergoing this sentence, perhaps the most miserable was a Chinese youth, who had been made to sit, for stand he could not, in one of the principal streets of Manka, a small commercial town in the north of the island of Formosa. Very emaciated and begrimed with dirt, he had the appearance of one *in articulo mortis*. Prisoners undergoing this punishment are, in some instances, made to beg their daily bread from door to door, in order that they may not be a burden upon the state. At Chinkiang I saw a wretched-looking man asking alms of all whom he met. His success as a beggar was by no means great, for all that he received during the time I was in the same street with him, was a cup of tea and a boiled land crab, which he received with apparent gratitude from a sympathising shopkeeper. At Soo-chow I saw another miserable-looking being to whose neck a cangue was fastened, begging in the streets for what his keepers refused to give him, namely, the common necessaries of life. At Chan-chee-kow, a city situated at the base of the great wall of China,



THE CANGUE.

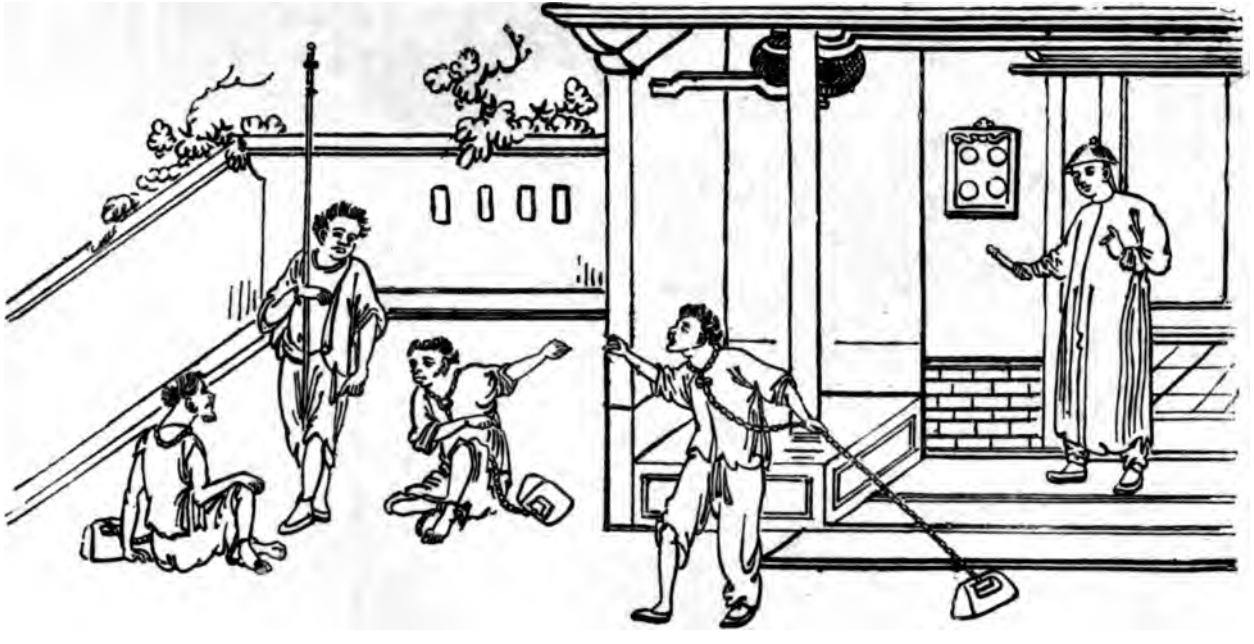
I saw a prisoner begging for his bread from door to door. He had a large chain round his neck, and the end of it was fastened to a strong wooden fetter, encircling the calf of his left leg. He was, without exception, the most villanous-looking man I ever saw. As he asked and received alms at the hands of the members of the Mohammedan guild in the city, he was probably an unworthy follower of the prophet of Mecca. These prisoners are obliged to return every night to their respective prisons. I noticed in my travels through the central provinces that cangues were placed at the gates of cities, and at the doors of yamuns or public offices, as a warning to evil-doers.

The next mode of punishing a criminal is that of confining him in a cage. The cages are of different forms. One is too short to allow the prisoner to place himself in a recumbent position, and too low to admit of his standing. Another is a narrow cage, not high enough to admit of the offender standing altogether upright. To the top is attached a wooden collar or cangue, by which the neck of the criminal, which it is made to fit, is firmly held. Another cage resembles the former in all respects but one. The difference consists in its being longer than its occupant, so that whilst his neck is held fast by the wooden collar attached to the top of the cage, the tips of his toes barely touch the floor. Indeed, the floor, which is only a few inches from the ground, is sometimes removed, so that the prisoner may be suspended by the neck. This punishment almost invariably proves fatal. In 1860, a man was exposed in this manner in front of the outer gates of the yamun of the district city of Shun-tuk or Tai-laong. He had been convicted of plundering a tomb. At the close of the third day, after extreme sufferings, he breathed his last. I saw several of these cages in the prefectoral prison at Canton. It appeared to me that this cruel punishment was much more practised in district and prefectoral cities than in provincial capitals. The victims are, as a rule, thieves and robbers. They are often punished by being bound to stones by means of long chains passed round their necks. The stones are not large, but sufficiently heavy to inconvenience them as they walk to and from the prison to the entrance gates of the yamun in front of which they are daily exposed. These stones are

their inseparable companions by night and by day, throughout the whole period of their incarceration. In some instances they are bound to long bars of iron, and are daily exposed to the scorn of all the passers by. At Manka I saw six or seven men who were being punished in this manner.

In all cases of conspiracy and rebellion the laws of China are especially severe. It is, however, not unusual, as a mark of imperial clemency, to punish persons who have been seduced into rebellion by others, by cutting off their ears rather than their heads, and setting them at liberty. In a tea saloon at Tat-leng-shee, a village near Canton, at which I used to halt, I was several times served with tea and cakes by a waiter one of whose ears had been cut off. This young man, I learned, had been induced to join the rebels who, during the years 1853–54, so greatly disturbed the peace of Kwangtung, and of the adjoining province of Kwangsi. Having been taken in one of the many unsuccessful assaults which the rebels made on Canton he was cast into prison, where he lay for several months. On his trial it appeared that he was a simple unwary fellow, and he was merely dismissed from the judgment-seat minus an ear. When travelling on one occasion from Ki-lung in the island of Formosa to the coal districts in the vicinity of that town, I observed that one of the sedan-chair bearers was without an ear. Like the waiter in the tea saloon, he had been convicted of seditious practices. It would, however, be a mistake to suppose that all one-eared persons in China have been guilty of sedition. I lived on the most friendly terms with an iron merchant of the clan or family, Foong, or Fung, who was minus his right ear. It was a source of great sorrow to him, as strangers were disposed to conclude from it that he had at one time been guilty of sedition. The very contrary was the case, for the rebels had cut off the ear of the loyal old man. They captured him at the head of a regiment of braves whom he was leading against them. Fortunately he prevailed upon them to spare his life.

During this rebellion the imperialist forces who had driven the rebels from several villages in the vicinity of Canton, proceeded to cut off the ears of many of the innocent and unoffending villagers, asserting that they ought not to have allowed the



PRISONERS EXPOSED OUTSIDE A YAMUN.

rebels to enter. In one of these villages which I visited I saw not only men, but boys of ten or twelve years of age who had been treated in this brutal manner. I had my attention also directed to a very aged man who had been cruelly scalped; and, upon leaving the village, a man who was following me took me to a place beyond its precincts, where three headless human bodies were lying. They were peasants who, for no offence whatever, had been decapitated by the brutal soldiers. The women were all bitterly lamenting the calamities with which their unoffending village had been visited. Again, when the city of Canton was recaptured in 1854, several of the insurgents were punished for their sedition in a very singular manner. The infuriated royalists, with the view of marking their prisoners of war for life, cut the principal sinew of the neck of each, so that his head inclined towards the shoulder.[1]

For capital and other offences of a serious nature there are six classes of punishments. The first class is called Ling-chee. It is inflicted upon traitors, parricides, matricides, fratricides, and murderers of husbands, uncles, and tutors. The criminal is bound to a cross, and cut either into one hundred and twenty, or seventy-two, or thirty-six, or twenty-four pieces. Should there be extenuating circumstances, his body, as a mark of imperial clemency, is divided into eight portions only. The punishment of twenty-four cuts is inflicted as follows: the first and second cuts remove the eye-brows; the third and fourth, the shoulders; the fifth and sixth, the breasts; the seventh and eighth, the

[1] The cruel custom of maiming the bodies of prisoners of war was evidently practised by the ancient Egyptians. Dr. Richardson describes the picture of a battle-field which, it would appear, is painted on the walls of the temple of Medinet Habou, in the following terms:—"The south, and part of the east wall is covered with a battle scene, and the cruel punishment of the vanquished, by cutting off their hands and maiming their bodies, is performed in the presence of the chief, who has seated himself in repose on the back part of his chariot to witness the execution of his horrid sentence. Three heaps of amputated hands are counted over before him, and an equal number of scribes with scrolls in their hands are minuting down the account. As many rows of prisoners stand behind to undergo a similar mutilation in their turn, their hands tied behind their backs or lashed over their heads or thrust into eye-shaped manacles; some of their heads are twisted completely round; some of them are turned back to back and their arms lashed together round the elbows; and thus they are marched up to punishment."

parts between each hand and elbow; the ninth and tenth, the parts between each elbow and shoulder; the eleventh and twelfth, the flesh of each thigh; the thirteenth and fourteenth, the calf of each leg; the fifteenth pierces the heart; the sixteenth severs the head from the body; the seventeenth and eighteenth cut off the hands; the nineteenth and twentieth, the arms; the twenty-first and twenty-second, the feet; the twenty-third and twenty-fourth, the legs. That of eight cuts is inflicted as follows: the first and second cuts remove the eye-brows; the third and fourth, the shoulders; the fifth and sixth, the breasts; the seventh pierces the heart; the eighth severs the head from the body. A great many political offenders underwent executions of the first class at Canton during the vice-royalty of His Excellency Yeh. On the 14th day of December, 1864, the famous Hakka rebel leader, Tai Chee-kwei by name, was put to death at Canton in this manner. I most inadvertently visited the execution-ground five minutes after the criminal had been thus put to death by torture, and I saw the fragments of his remains scattered over a portion of this renowned *Aceldama*. His hands and feet were amongst the most conspicuous portions of his remains.

All leaders of sedition, however, are not punished in this cruel and unmerciful way. For example, in 1872, a man named Soo Ying-chee, who came from the southern parts of the province of Kwang-tung, and who for several years had proved a source of great trouble to the government at Canton, was simply decapitated. Soo Kee-chaong, the adopted son of Soo Ying-chee, and a partaker of his crimes, was put to death at the same time in a similar manner. In all probability the imperial clemency—shown to them in regard to the mode of their execution—was owing to the fact that they were taken prisoners by an act of deception, the Viceroy having assured Soo Ying-chee and his son by adoption, that he would, upon their laying down their arms, promote them to great honour. There is nothing surprising in the fact that Soo Ying-chee at once listened to this proposal, as it is very common not only for the various provincial governments, but for the central government of the country, to enlist on their side powerful

THE CANGUE.

leaders of treasonable and seditious parties by offering them rank, titles, money, and a free pardon. To this policy the reader will remember the ancient Jews, also, had recourse. Thus David, in order to secure the services of Abner, who was upholding the cause of Ish-bosheth, the son of Saul, promised that on the downfall of Ish-bosheth and the amalgamation of the two kingdoms Abner should be appointed to the command of the great army of the nation.

To resume the subject of Chinese executions. On the nineteenth day of the first month of the seventh year of Tung-chee (February 12th, 1868), a woman named Lau Laam-shi was cut into twenty-four pieces on the common execution ground of Canton for having poisoned her husband. She was a native of Yung-yuen, a district or county in the prefecture of Wei-chow. Being enamoured of a rich neighbour named Chan Asze, whose second wife or concubine she hoped to become if she could get rid of her husband, who was a peasant, she resolved to remove the obstacle in the way of what she regarded as her advancement in life by poison. At the time of her execution she was slightly inebriated. When being bound to the cross upon which she was to suffer, she begged the executioner to despatch her with haste. He first, very roughly, blindfolded her with a piece of rope. She received in all twenty-four cuts, the fifteenth of which pierced her heart. The ropes by which her arms and neck were bound to the cross were then cut, and the upper part of the body fell forward, the lower part remaining tightly bound to the perpendicular beam of the cross. As the upper part fell forward, an assistant executioner pulled the head forward by the hair to enable the executioner to sever it from the trunk. This unfortunate woman had been two years in prison, having committed the crime for which she suffered in the fifth year of Tung-chee, or A.D. 1866. On the ninth day of the eleventh month of the eighth year of the same Emperor's reign, that is, on the 11th December, 1869, a woman named Mok Yu-shee was similarly punished for murdering her husband. In her crime she was assisted by her paramour, Lou San-koo, who was also brought to justice. At her execution her guilty paramour, so soon as she had been bound to the cross upon which she was

to be cut into pieces, was made to kneel before her, and his head was then at one blow severed from his body.

The second class of capital punishment, which is called Chan or decapitation, is the penalty due to murderers, rebels, pirates, burglars, ravishers of women, &c., &c. Prisoners who are sentenced to decapitation are kept in ignorance of the hour fixed for their execution until the preceding day. Sometimes they have only a few hours'—in some instances, only a few minutes' warning. On the 26th of September, 1872, I was present in the gaol of the Namhoi magistrate at Canton a few minutes previous to twenty-two malefactors being made ready for execution. When I entered the ward in which the majority of these men were confined, they were in perfect ignorance of the ignominious death which they were to undergo in the course of an hour. Nor did they know until a few minutes before being pinioned. My Chinese servant who accompanied me very nearly revealed to them the fact that in a few minutes they would be led forth to execution. The foolish fellow, who had been cautioned before we went in not to refer to the fate awaiting the criminals, at once asked the turnkey in a rather loud tone to point out the men who were that day to suffer. The prisoners, who had gathered round us, were much startled, and the turnkey pacified them by assuring them that no such event was at hand.

When the time has arrived for making the condemned men ready for execution, an officer in full costume, carrying in his hand a board on which is pasted a list of the names of the prisoners who are that day to atone for their crimes, enters the prison, and, in the hearing of all the prisoners in the ward assembled, reads aloud the list of the condemned. Each prisoner whose name is called at once answers to it, and he is then made to sit in a basket to be carried once more into the presence of a judge. As he is carried through the outer gate of the prison, he is interrogated through an interpreter, by an official who acts on the occasion as the Viceroy's representative. The questions put to each prisoner, are very much like the following:—What is your name? What is your family or clan name? Of what district are you a native? How long have you been con-

fined in this prison? Of what crime have you been convicted? When and where was your crime committed? Had you any accomplices, and if so what are their names? Are you guilty? The representative of the viceroy, who has a list before him of the name, surname, native place, &c., of each prisoner, compares the answers which he receives with his list, and finding that they agree, he orders him to be carried to execution. As the prisoners pass the outer gate of the gaol which admits them into the courtyard of the yamun, they encounter the gaze of an idle crowd, who have come to see the procession of the condemned. As a rule on these occasions they seem quite unconcerned. Noticeably, they are very quiet. Sometimes, however, they make a parade of their indifference. On one occasion—it was in the year 1870—I was in the courtyard of the chief magistrate of Namhoi when thirty-five men were brought out of prison to be made ready for execution; and three or four of these, upon seeing so many people assembled, laughed outright, while one, who was evidently a wag, jocosely remarked that he had at last attained to a position of gentility, having two servants to carry him in a basket. When the prisoners who are to be executed, arrive in the courtyard of the yamun to which the prison is attached, their friends generally provide them either with a few cakes, or a little soup, or with pieces of betel nut to chew, or with wine, and a small dish of fat pork. What is most generally given to these men by their friends, or in the absence of their friends, by friendly turnkeys, is betel nut. The effect is that of a narcotic. It gives the countenance a very flushed appearance, which has led many foreigners to suppose that Chinese malefactors are made more or less drunk by opium or wine, before they are carried to execution. Fat pork and wine, however, are preferred on such occasions to betel nut; but it is not every prisoner who has friends to procure these luxuries for him.

It is surprising to witness the nonchalance with which many of these prisoners partake of these viands. Others of them may be seen smoking cigarettes with perfect calmness. Some, however, weep in anticipation of the dreadful fate which is immediately before them. But there is very little time either

for reflection or refreshment. The process of pinioning takes place in the courtyard of the yamun, and whilst the prisoners are still sitting in their baskets, and is entered upon without much delay. Indeed the custom of giving condemned men something to eat prior to their execution is, in some cases, observed when the prisoners are on the way to execution. In December, 1866, I saw three Tartar soldiers being fed with fat pork and wine by their respective relatives on their way to the execution-ground. As the prisoners were pinioned, the food prepared for them had, as a matter of necessity, to be put into their mouths by their friends.

The process of pinioning the malefactors having been accomplished they are conveyed through the right or eastern arch of the three-arched gateway, into the presence of the magistrate whose judgment-seat has been removed from the court and placed in the porch of the inner approach to his official residence. His last duty to these men consists in summoning each into his presence, in order that a strip of bamboo, on which a piece of paper bearing the criminal's name has been previously pasted, may be bound to his head. This is done that when they are conveyed through the streets of the city to the execution-ground, the citizens may note what criminals have been led forth to execution. In March, 1860, I witnessed an execution of the second class at Canton. There were only three criminals; one was a military mandarin, named Poon Fat-yune. He had held a commission as colonel in the imperial army of China, and had been accused and convicted of cowardice. While he was commandant of the forces at Kwei-chow Foo, the city had been assaulted and captured by rebels, and as the latter were entering by the north gate, Poon Fat-yune, it appeared, was taking his departure by the south gate. The other two were pirates, and from their emaciated appearance it was evident that they had suffered great privations in prison. The mandarin was executed under an imperial warrant, the pirates under that of the viceroy of the province. The latter were carried to the common execution-ground, which is beyond the city walls, in the open baskets which are ordinarily used for this purpose at Canton.[1]

[1] At Foo-chow malefactors are conveyed to the place of execution in cages, and at Pekin in carts.

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The colonel, seated in a sedan chair, the blinds of which were closely drawn, was borne to the same place by four well-dressed bearers. The procession was headed by a company of spearmen; the two pirates came next, followed by the colonel; and behind the prisoners, marched another company of soldiers, armed, some with spears, some with swords, and others with matchlocks. These were followed by three equerries who preceded a large sedan chair of state, in which was seated the Wye-Yune or deputy ruler of the county Namhoi, in whose presence, as sheriff, the execution was to take place. After three equerries who rode behind this chair, was carried another sedan chair of state, in which was seated an official whose duty it was to pay adoration to the Five Genii on the occasion. In close proximity to the place of execution, there is a small temple in honour of these gods, and they are regarded as having the power of preventing the spirits of decapitated criminals being hurried by revengeful feelings into inflicting injuries on the judge, magistrates, and others who have administered the law. In the rear of these state chairs a herald on horseback carries in his right hand a small yellow banner bearing two Chinese characters implying "By Imperial decree." Without this banner the Wye-Yune or sheriff dare not authorize the executioner to strike the fatal blow. On arriving at the ground, where the executioner was conspicuous by the bright blade he carried, the spearmen filed off and arranged themselves on each side of a table covered with red cloth. The Wye-Yune took his seat in a chair, also covered with red cloth, in front of the table. The pirates were unceremoniously ejected from their baskets upon the mud with which a night of rain had covered the ground. A large mat was spread for the more delicate knees of the colonel, and he was supported by two of his servants wearing Chinese livery. This last attention of his servants was rendered necessary by the fact that the colonel was in a state of inebriety. A large basin of intoxicating wine called sam-chu, together with a dish of fat pork, had been administered to him before he quitted the precincts of the yamun. When an assistant executioner had placed the prisoners in a kneeling position, with their heads bent forward

—for in China they do not use the block—the Wye-Yune, who was still seated at the table, ordered the executioner, through a herald, to deal the fatal strokes. In less than twelve seconds the unhappy men were standing in the presence of that God of whose might, majesty, holiness, justice, and mercy, they had lived and died in a state of ignorance. One of the servants of the colonel immediately placed lighted tapers on the ground near the feet of the headless corpse of his master, whilst the other burned gold and silver paper, supposed to represent money, to supply the wants of the departed soul in the world of spirits. At the close of these religious ceremonies, they proceeded to wrap the headless trunk in the large mat upon which he had knelt to receive the fatal blow. A coffin was then brought, in which his remains were conveyed to the residence of his family.[1] The headless corpses of the pirates lay, uncared for, where they fell. The two bodies were eventually pressed into one shell, and removed by the Ng-Sock, members of a pariah class, for interment in the cemetery of malefactors. This cemetery is termed the pit for the bones of ten thousand men. The weapon of the executioner was shaped like a scimitar, and must have had an exceedingly sharp edge, for the malefactors fell before it like blades of grass before the scythe of the mower.

As a rule, malefactors are very patient and submissive when being placed in line for execution. When a large number, say thirty, are executed together, they are ranged in rows of four or five, and several executioners are employed. Sometimes the prisoners are violent and abusive. A scene occurred in 1865, (23rd January), in which a prisoner—one of fifteen who were being executed at Canton—addressed the executioner as follows: —"A man who is beheaded can only come to earth again to fill the lowest and vilest office, namely, that of an executioner. And an executioner cannot fail to die an ignominious death. You may therefore expect my return to earth again, and in about eighteen years' time I shall probably not only fill your contemptible office, but at the same time cut off your head." A curious scene

[1] For the privilege of removing the body the friends of the colonel would probably have to pay a sum of money to the executioners. A case came under my notice in which the friends of a Chinese Mohammedan who was executed for theft paid the executioners ten dollars for this privilege.

occurred in the following year, 1866 (June 8th), when sixteen men were executed. One of them had a very fierce altercation with a deputy executioner, in the course of which some very strong Chinese expletives were freely exchanged. The cause of this quarrel was because the malefactor would not bend his neck. He said that his neck was long, and that it presented a target which no skilful swordsman could possibly miss. The chief executioner endeavoured to persuade the obstinate malefactor that he was not an enemy, but a friend; and that it was not by his decree, but by that of the emperor that he was in his present painful position. He added that he was desirous of inflicting as little pain as possible, and that, if the criminal would only consent to bend his neck, his head would be severed from his body by a single blow. These arguments had their weight, and the malefactor consented to do as he was bid.

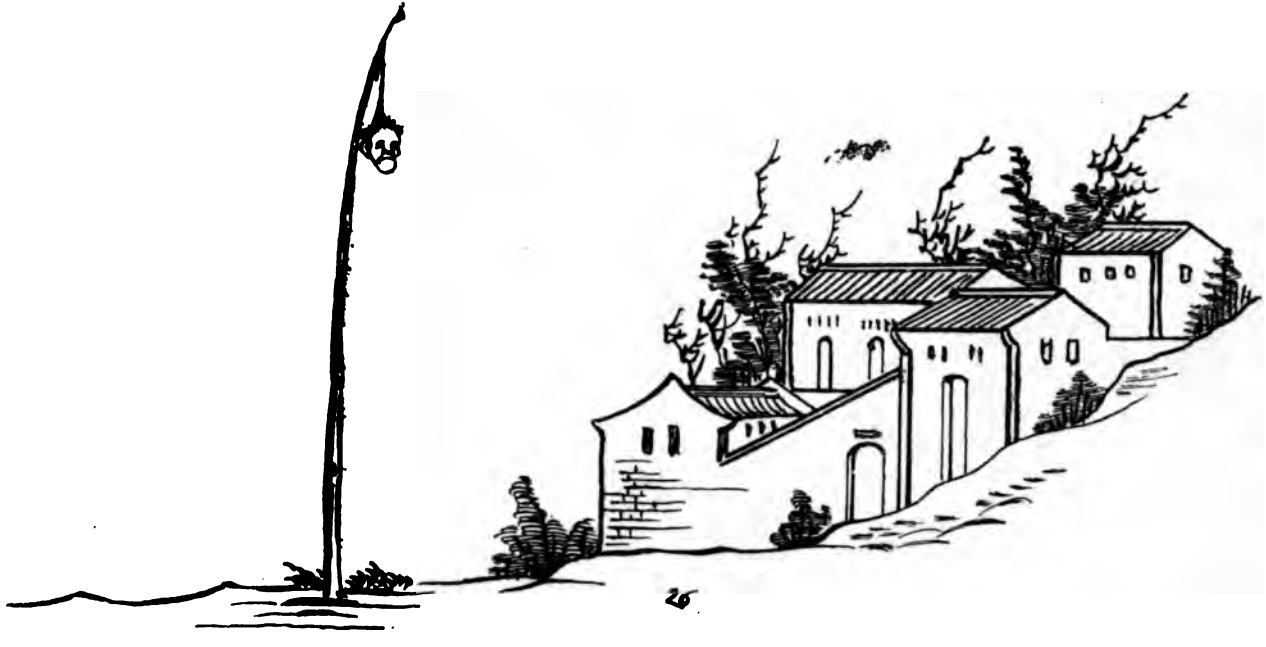
The late M. A. Correa, Esq., who was the Canton correspondent of the Hongkong *China Mail*, describes an extraordinary scene which took place in 1869, when twenty-eight criminals were executed at Canton. They commenced shouting at the top of their voices, "Preserve life! preserve life!" and—"two of them, in the last line, who were already kneeling to receive their fate, suddenly sprang to their feet, and though they were manacled, the strength of four or five soldiers—in attendance with others upon the presiding magistrate—failed to place them in their former position. The executioner becoming somewhat excited, and evidently thinking there was no time to lose, gave them the *coup de grâce* while they were standing. No sooner was this bloody act brought to a close, than the sheriff with sword and mace-bearers, and a lot of ragged attendants, left the scene. At this moment, a number of the populace came upon the ground, and gazed on the headless bodies of their countrymen with the most perfect apathy and indifference."

It is not unusual to expose the heads of malefactors as a warning to others. On the public execution-ground at Canton, there was formerly a receptacle for this purpose. It was removed several years ago, and the heads are now cast into coarse earthenware tubs containing quicklime. It is very common to expose those of burglars and pirates in the immediate

vicinity of the scenes of their crimes, and I have seen the heads of pirates exposed in cages, attached to the tops of long poles, by the sea-shore at Macao; and in many of the towns and villages in the neighbourhood of Canton, I have seen the heads of burglars bleaching under the burning rays of a tropical sun. At the town of Chung-lok-tam, which is in the province of Kwang-tung, at a distance of thirty English miles from its capital, I saw, in 1861, upwards of thirty heads of burglars, which were hanging in cages in close proximity to the market-place. On the banks of the Toon-ting lake, and at Eching, a city on the river Yang-tsze, I saw heads exposed in this way. On the banks of the Grand Canal I saw a head suspended from a monumental arch, and another, for want of a better elevation, placed on a tomb. On entering the city of Nankin, I noticed the head of a man suspended by the tail from the branch of a tree. This criminal had murdered a woman. When travelling on the plains of Inner Mongolia in 1865, similar sights met my eye on three or four occasions.

I have stated that all traitors, parricides, matricides, fratricides, murderers, burglars, pirates, highway robbers, &c, &c., suffer either the first or the second class of punishment. An exception is made in favour of criminals who are upwards of eighty, and of those under sixteen years of age. At present, for example, in the prison of the chief magistrate of the Namhoi district, at Canton, there is a youth named Chu Chan-mang, who, in 1861, poisoned his schoolmaster in the neighbouring town of Fat-shan. A lingering death would certainly have been his fate, had he not been under sixteen years of age. The probability is that he will have to spend his days in a Chinese prison.

The third class of punishment is called Nam-kow, or death by strangulation. This is inflicted on kidnappers, and all thieves who, with violence, steal articles the value of which amounts to five hundred dollars and upwards. The manner in which this form of capital punishment is inflicted, is as follows:—A cross is erected in the centre of the execution ground, at the foot of which a stone is placed, and upon this the prisoner stands. His body is made fast to the perpendicular



HEAD OF A MALEFACTOR, EXPOSED AT NANKIN.

beam of the cross by a band passing round the waist, whilst his arms are bound to the transverse beam. The executioner then places round the neck of the prisoner a thin but strong piece of twine, which he tightens to the greatest extent and ties in a firm knot round the upper part of the perpendicular beam. Death by this cruel process is very slow, and is apparently attended with extreme agony. The body remains on the cross during a period of twenty-four hours, the sheriff, before leaving the execution ground, taking care to attach his seal to the knot of the twine which passes round the neck of the malefactor. In the years 1866-67, many persons convicted of kidnapping coolies were put to death at Canton by strangulation. In the month of December of the former year, I saw a group of three kidnappers who were suspended in this way from crosses. The crosses were placed in a row, at a distance of a few feet only from one another. At the top of each cross, and immediately above the head of the malefactor, was a strip of paper setting forth his name and offence.

The fourth class of punishment is called Man-kwan, or transportation for life. The criminals who are thus punished, are embezzlers, forgers, &c., &c. The places of banishment in the north of China and Tartary are named respectively Hack-loong-kong, Elee, Ning-koo-tap, and Oloo-muk-tsze. To one of these places all convicts from the midland and southern provinces are sent. The labour of the unhappy men varies in a great measure according to their former outward circumstances of life. Those who are of a robust nature and who have been accustomed to agricultural pursuits, are daily occupied in reclaiming and cultivating waste lands. Others, more especially those who have been sent from the southern provinces, where the heat in summer is almost tropical, are in consequence of the severity of the cold which prevails in northern latitudes, made to work in government iron foundries. The aged, and those who have not been accustomed to manual labour, are daily employed in sweeping the state temples and other public buildings. One of the old hong merchants of Canton, who had been transported to one of these northern settlements for bankruptcy—probably fraudulent—was, in consideration of his age and former position,

set to sweep the courtyards of a state temple. Convicts who have held official rank have to labour, some in the imperial gardens and others in the imperial stables, which are at the respective northern cities of Jehole and Yit-hoi. Certain convicts have their names and crimes tattooed on their cheeks, not only in the language of China, but in that also of Mantchuria. In some instances a convict from China proper is conveyed beyond the Great Wall of China and discharged, with an assurance that his life will be forfeit should he ever return. When travelling in Mongolia, I met a Chinese youth who asked alms of me in the Canton dialect. A native of the district city of Sam-sui, which is situated at a distance of thirty English miles from the city of Canton, he had been transported for some offence into the wilds of Mongolia, and his sorrowful condition made me wish that I could have taken him back to Canton as one of my attendants. In some portions of the empire convicts are sent out from prison each morning to beg their daily bread. At the small market town of Yim-poo, which is in the vicinity of Canton, a convict from Nankin used to find employment either as a porter, or a sedan-chair bearer, or as a farm labourer. Every night he returned to the yamun, where he was a prisoner; and in this way, he told me, he had spent twenty years of his life. He was very anxious to be permitted to return to Nankin to die there, so as to receive the sacred rites of ancestral worship from his posterity. If these day ticket-of-leave men are found to abuse their partial liberty by extorting money from shopkeepers, stealing, and other lawless acts, they are sent back into confinement.

The fifth class of punishment is termed Man-low, or transportation for ten or fifteen years. The criminals of this class are petty burglars, persons who harbour those who have broken the laws, &c., &c. Such offenders are generally sent to the midland provinces of the empire, where the arrangements for convict labour are similar to those of the penal settlements of the north. Convicts of this class, who are natives of the midland provinces, are sent either to the eastern, or western, or southern provinces of the empire. The barbarous practice of tattooing the cheeks is also resorted to with these. I have seen

SHACKLED AND MANACLED.

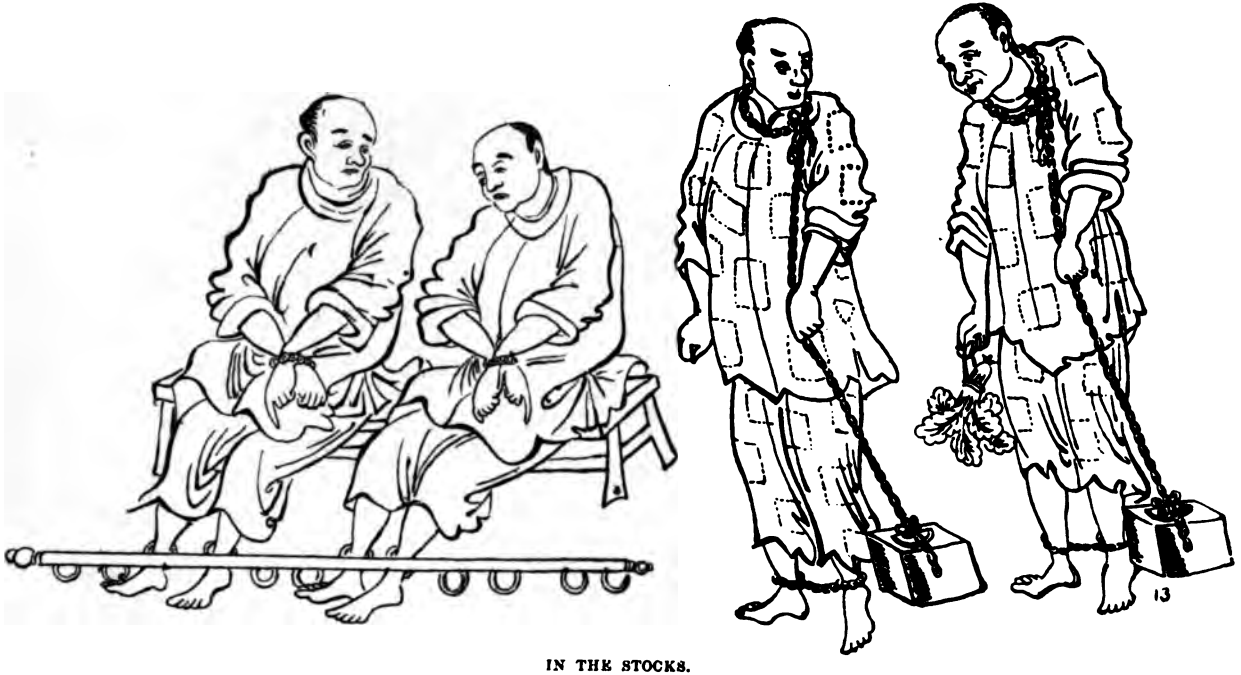
many so tattooed in the prisons of Canton. The sixth class is called Man-tow, or transportation for three years. A punishment of this nature is the portion of whoremongers, gamblers, salt smugglers, &c., &c. A convict of this class is transported to one of the provinces immediately bordering upon that of which he is a native, or in which his crime was committed.

Convicts are removed to the penal settlements in large numbers at a time. They are made to travel sixteen English miles *per diem*. The journey when possible is performed by water, otherwise the convicts are generally obliged to walk. When on the march, the convicts are bound together in companies varying from two to five each. The chains or ropes by which they are bound, pass round their necks. Their feet are also fettered, and their arms bound in various ways. The ancient Egyptians were accustomed to bind their prisoners in a similar manner. In the illustrations which may be traced in the ancient sculptures of that country, we occasionally see long trains of prisoners being conducted in procession. In some instances they are represented as bound together in companies of two, or three, or four, or five each. To the custom of shackling prisoners we find many references in the sacred scriptures. Such a practice is, at all events, clearly set forth in the following passages—2 Chron. xxxiii. 11; Ps. ii. 3; Ps. cxlix. 8. In some instances they are conveyed to their destination in waggons. When leaving Jehole in Inner Mongolia, I observed a large tilted waggon, full of convicts, entering the city. When the journey is performed on foot, many, especially of the aged and infirm, die by the way in consequence, I suppose, of bad nourishment and over-fatigue. Female convicts in particular are unable to stand these journeys, especially such as have small or contracted feet.

Before closing this chapter, it remains for me to notice a mode of summary execution sometimes resorted to by the elders of a district. It consists in casting an offender, bound hand and foot, into the nearest river or pond. It is only legal when the death warrant under which the prisoner suffers, bears the signatures, if not of all, at least of a certain number of the elders of his village. The crimes which evoke such speedy justice are

various. Thus on a Sunday morning in the year 1859, whilst on my way to church, I observed a large and excited crowd approaching the banks of the Canton river. They were taking two men to the river to drown them. They cast them into the current bound hand and foot. These wretched men, I afterwards learned, had either kidnapped or decoyed several of their fellow-countrymen on board a foreign vessel, by which they were conveyed as bondmen to the colonial possession of a European kingdom. Again, in the afternoon of the 1st of August, 1868, two men, who were also accused and convicted of kidnapping their countrymen, were, at the command of the elders, bound hand and foot together, and cast into the creek which skirts, on the north side, the foreign settlement of Shameen. There can, I think be no doubt that the drowning of these men was carried out in the immediate vicinity of the foreign settlement and in presence of two or three members of the foreign community, to point out to foreigners the inevitable fate of all Chinese engaged by them to kidnap coolies for bond-service either in the West Indian possessions of Great Britain, or in the countries of North and South America. The drowning of these men was, I may add, at no very great distance from the doors of the private residence of the British West Indian Emigration Agent.

During the Canton rebellion of 1854–55, many of the rebels were put to death in this way by the elders of the villages to which they respectively belonged. Indeed, on one occasion, in the year 1854, not less than fifteen men were drowned at Honam, Canton. These men were flung one morning at eight o'clock into that portion of the Canton river which flows past the plot of ground where the English and other foreign residences then stood. In some instances, however, rebels were not put to death by drowning, but were permitted by the elders—their own clansmen in many instances—to choose such forms of death as were least obnoxious to them. Thus at Si-chu, in the district of Namhoi, and at various villages in the neighbouring district of Shun-tuk many seditious persons terminated their lives, some by opium, some by a cup of poison which the Chinese call Tai-soee-yok, others by a poison called Woo-mun-



IN THE STOCKS.

kaong; some by strangulation. These unfortunate offenders preferred capital punishment at the hands of the elders of their respective villages, and in the presence of their families, to falling into the hands of the mandarins by whom they would have been first tortured, and then decapitated. In one instance which came under my own notice a woman named Mak Shee, who resided in the village of Laong-hoo, which is in the vicinity of the market-town of Sinnam, so reviled the elders of the village in question for putting her husband, whom they had found guilty of sedition, to death—calling upon them, now that they had taken away the support of her life, to supply her and her children with bread—that eventually they ordered her to be bound hand and foot and cast into the waters of a neighbouring river. When visiting the silk districts of Kwang-tung in 1862, I learned on reaching the market-town of Koon-shan, that, only a few days before, the gentry and elders had ordered twenty-one men who had attacked and captured two large cargo boats heavily laden with silk, to be put to death by drowning. These unfortunate wretches were, it appeared, all bound together before they were plunged into the stream.

Although the penal code of China is extremely severe, especially in cases which touch the safety and stability of the throne, or the peace of the empire, it has many very humane traits. Thus it is in accordance with the tenor of the laws for a judge to grant a free pardon to an only son who has been sentenced to undergo transportation for a definite or indefinite period of time. This pardon is, of course, granted to the delinquent for the sake of his parents. Again, should three brothers, the only sons of their parents, combine in committing a crime deserving of decapitation or transportation, the two youngest would on conviction be punished according to law, whilst the first-born would be pardoned, though equally guilty. Should a father be transported, the law allows his son to accompany him into exile. Wives, also, whose husbands are convicts, are, by the same merciful consideration, allowed to sojourn with their husbands in the penal settlements. The imperial clemency is also extended to all offenders who are idiots, or who have mutilated or crippled bodies, and are

thereby rendered unequal to labour. Further, the law does not admit of convicts being sent into banishment during the first month of the year, which is regarded as a month of rest and indulgence to all; nor yet during the sixth month, as the heat of summer is then supposed to have reached its height, and travelling is in consequence attended with much personal risk and inconvenience.

In this and the preceding chapter I have described much that must have filled the reader with pain and indignation. No one can read unmoved, of courts of justice where iniquity and reckless cruelty prevail—of officials whose venality is a pit in which many an innocent family has perished—of gaols in which human beings are penned in dens of noisome filth and squalor, with, in too many instances, barely such necessaries as suffice to keep life in their emaciated bodies—of barbarous punishments which recall the darkest pages of European history. It is a very obvious reflection, but I cannot close without remarking how profoundly grateful we ought to be that our heritage has fallen to us in a land whose judges are incorrupt, and whose laws are imbued with the spirit of that Word which teaches rulers and people alike "to do justly, and to love mercy, and to walk humbly with their God."

CHAPTER IV.

RELIGION.

FROM various passages in the writings which the Chinese regard as canonical, it may be gathered that they were at one time favoured with a knowledge of that Being whom to know spiritually is life eternal, and that in Him, whom they worship as Wang-Teen, and whom they speak of as Shang-Te, they worshipped God. The Shoo-King and the She-King ascribe to this Being the attributes of omniscience, omnipotence, and immutability; and the worship once rendered to Teen seems to have been in many respects similar to that of the patriarchs under the Old Testament dispensation. At the earliest period when we have any account of it, this primitive religion was associated with an idolatrous worship of the spirits of departed ancestors, and of spirits supposed to preside over the various operations of Nature. In this corrupt development the Chinese almost entirely lost sight of that God whom they had acknowledged as the Creator of the universe and its Supreme Ruler. With this religion, which still holds its place as the national or established religion of the land, the name of Confucius is associated. It is to him as the compiler and editor of what have been termed the canonical books of the Chinese, and the most illustrious and influential teacher of morality they have produced, that its permanence as a distinct system and its supremacy in the state over the religions by which it is surrounded are mainly due.

Confucius flourished in the latter half of the sixth century before Christ—a century remarkable in the East for its spiritual

and intellectual activity. Among his own countrymen, Laou-tsze the founder of Taouism, and among the Greeks, Pythagoras, were propounding philosophical systems which in some points bear a curious resemblance to each other. In India Buddha was successfully promulgating his new doctrines. The birth of Confucius took place in the year 551 B.C. in Tsow, a district now of the province of Shan-tung. The Chinese never permit a sage to be born without such accompaniments, and it is said to have been signalized by supernatural events. The more modest account of his genealogy—for one narrative places at the head of his pedigree the Emperor Hwang-te, who flourished more than two thousand years before the Christian era—proves him to have been a scion of a ducal house, and traces his descent from a brother of Chow, the last sovereign of the Yin dynasty. Many of his ancestors were certainly ministers and soldiers of distinction, and one of them especially was remarkable for his humility and his devotion to literature. His father, Shuh Leang-heih, was a soldier of great bravery, and Confucius was the child of his second marriage, when he was upwards of seventy years of age. A story of his early years represents him as indicating the bias of his mind in his play, in which he often imitated the arrangement of sacrificial vessels, and went through ceremonial postures. At the age of fifteen he was, he tells us, devoted to learning. When he was nineteen he married. Shortly after he seems to have held his first political appointment as keeper of the stores of grain in his native principality of Loo. In the following year he was put in charge of the public fields and lands. His reputation soon spread among the states into which the kingdom was divided, and subsequently during a public career which extended over fifty years, he received invitations from various courts to hold offices, which his self-respect—a feature not less conspicuous in his character than his genuine humility—often induced him to decline. Notwithstanding the love of pleasure in princes, and the machinations of the courtiers by whom he was opposed, he rendered substantial services in his various offices; but his official influence was entirely subordinate to that which he exercised as the recognized authority upon all questions relating to the early history of the empire, and as the

eloquent expounder of those great moral principles which his historical studies had convinced him should form the basis of legislation. He had begun early in life—in his twenty-second year—to labour as a public teacher, and he succeeded in making himself the centre of a very large circle of disciples, whose devotion is a proof of his extraordinary force of character, and of the moral excellence of his life. His reputation was such that he is said to have had three thousand disciples. From these he selected seventy-two, whom he divided into four classes. He set apart the first for the study of morals; the second was required to devote itself to the art of reasoning; the third to devising the best forms of government; and the fourth to exercising the power of public teaching.

In his constant endeavour to promote in the mind of the nation a reverent regard for those principles by which the great emperors Yaou and Shun had been directed nearly two thousand years before, Confucius devoted himself to reducing the traditions and rough records of antiquity into a perfect form, and he succeeded before his death in compiling and editing what have been termed the Five Canonical Books of the Chinese, that is, the five "King" which they reverence as embodying the truth upon the highest subjects from those whom they venerate as holy and wise men. These books consist of:—

I. The Yih-King, or Book of Changes, a cosmological and ethical treatise, the crude beginnings of which are ascribed to Fuh-he, the reputed founder of Chinese civilization.

II. The Shoo-King, or Book of Historical Documents, in which we have an account of the reigns of Yaou and Shun, and of the dynasties of Hea and Shang, as also of many of the sovereigns of Chow. The narrative frequently assumes the form of a dialogue, and contains much of a didactic nature.

III. The She-King, or Book of Poetry, a collection of poems to which Confucius attached great value as a means of moulding the national character.

IV. The Le-ke, or Record of Rites. This is a national ceremonial, and the Chinese consider the observance of its ceremonies and usages to be essential to the maintenance of social order and the promotion of virtue.

V. Ch'un Ts'ew, or Spring and Autumn, a history of his time, and of several reigns immediately preceding it, the title being derived from the events of every year being arranged under the names of the seasons, two of which are named by synecdoche for the whole four.

The first four, "King," are said to have been compiled and edited by Confucius. In the fourth, however, there is said to be much from later hands. Only the fifth, "Spring and Autumn," is an original work by the sage himself.

The four *Shoos*, or writings rank next to these books in the estimation of the Chinese. In three of these, the Lun-Yu, or Digested Conversations between Confucius and his disciples; the Ta Hëo, or Great Learning; and the Chung Yung, or Doctrine of the Mean, we have a record of his doctrines and sayings, by his disciples. The fourth of the *Shoos* consists of the works of Mencius, a celebrated writer of the Confucian school, who died B.C. 317.

When death was removing him from the scene of his labours Confucius must have felt that his efforts for his country had been crowned with but scanty success. He died at the age of seventy-four, leaving the land for which he had lived more than ever the prey of the evils which he had vainly endeavoured to extirpate. "The kings," he said on his death-bed, "will not hearken to my doctrines. I am no longer, therefore, of service upon earth, and it is time for me to quit it." After his death his name was, as to the present day it continues to be, held in the highest veneration by all classes of society.[1] The tenets of other ancient philosophical schools have been super-

[1] To this statement there was one notable exception. When, towards the close of the third century, Che Hwangte—a manof inordinate ambition—had succeeded in establishing the supremacy of the Tsin dynasty, he ordered the sacred books which Confucius had written to be destroyed, in order that they might not suggest an unfavourable comparison between his own and former reigns. This order was tremblingly obeyed—the Yih-King alone being exempted from the general destruction, as it was not a historical work. It was then customary, as it is now, for the literati to commit to memory the writings of their favourite philosophers, and as they naturally showed themselves hostile to his rule, this Vandal completed his infamous scheme by putting more than four hundred of them to death. Under succeeding sovereigns, however, and especially under the auspices of the Emperor Han-ou-te, these lost works were successfully recovered or restored.

seded, but those which came from the lips of Confucius are to-day read, admired, and embraced by a large portion of the great human family. Throughout the empire his works are regarded as the standard of religious, moral, and political wisdom. It is only by a knowledge of them that literary and political distinction can be won; and filial piety, which after the death of parents assumes the form of ancestral worship, must be considered the central doctrine of his system, and regarded at this hour as the national religion of the Chinese.

Although Confucius has sometimes been ranked with founders of religion like Buddha and Mohammed, this is rather owing to his labours on the "King," and to his extraordinary reputation as a moral teacher, than to any claim which he has to be considered as a distinctively religious teacher. There are certainly no grounds for supposing that he added any new doctrine either to the metaphysical speculations or the religious system of these books. In his recorded sayings, there is no information as to his views, either on the subject of man's creation, or of the future which awaits him beyond the grave. On the contrary, we learn in the three *Shoos*—in which his disciples have done for the Chinese sage what Boswell did for Dr. Johnson—that his talk was not about religious questions, but about history, poetry, and the rules of propriety, and above all about whatever concerned the growth of social virtue in the individual or the state. The providential government of an overruling Providence was recognized by Confucius. He taught that in this world the good are rewarded and the bad punished. On one occasion, when in danger from the fury of the people of K'wang, who mistook him for an old enemy of theirs—a tax-gather—he made the memorable declaration:—"After the death of King Wan, was not the cause of truth lodged here in me? Had Heaven wished to let this cause perish, I, a future mortal, could not have got such a relation to that cause. So long as Heaven does not let the cause of truth perish, what can the people of K'wang do to me?"

Confucius evidently attached great importance to the solemn public worship of Shang-Te, by the head of the state in person assisted by his ministers. "By the ceremonies of the sacrifices

to heaven and earth," we find him saying to his disciples, when he is speaking of the wisdom of the ancients, "they served God: and by the ceremonies of the ancestral temple they sacrificed to their ancestors. He who understands the ceremonies of the sacrifices to heaven and earth, and the meaning of the several sacrifices to ancestors, would find the government of a kingdom as easy as to look into his palm." It has been sometimes represented that in their worship of heaven and earth, the Chinese adore as two separate divinities, the physical firmament and the solid globe. There is sufficient evidence, however, in their literature that this gross view of their religion is erroneous; and the passage which I have just quoted shows that in the mind of Confucius, the object of their adoration in the worship of heaven and earth, is the Supreme Being. Indeed in the year 1700—after the idolatrous elements of their religion had been at work for nearly four thousand years—the monotheism of the Chinese was the subject of official affirmation by the Emperor Kanghe to Pope Alexander VII. In the edict which he then issued, he made the singular statement that the "religious customs of China are political." In the passage which we quoted from the Doctrine of the Mean, Confucius looks at the great religious ceremonies of the nation from a political point of view. It is doubtless to the fact that he fell so far short of realising man's position here as a fallen spiritual being, whose relations are directly with a personal God, and have their issues in eternity, that the marked absence of religious sentiment among the Chinese at the present day is in a large measure owing. His dim and imperfect knowledge on a subject of such vital importance, cannot be a matter of surprise to us when we reflect that, like Socrates and Plato, he was unenlightened by that Divine Revelation which has disclosed to man the great end of his creation, and enabled him to look forward to death, not merely with submission, but with joyful anticipation and hope.

Identifying himself with all that belonged to the intellectual condition of his age, Confucius virtually constituted himself the interpreter of the national religion, but his work lay essentially in the social and political world. His mind was intensely

practical. His attitude towards religion was that of one who held it folly to waste, in vain attempts to light up the obscurity in which the future of man is veiled, those energies which ought to be strenuously devoted to discharging the duties of life. The saint of Confucius is neither the absorbed ascetic of Buddha, nor the contemplative recluse of Laou-tsze. He is the dignified head of the well-ordered family; the dutiful and patriotic citizen who seeks after righteousness in his doings and propriety in his conduct, distinguished by reverence towards his parents and towards the emperor, both of whom virtually stand between him and God. But the "superior man" of Confucius is not conspicuous merely for his dutifulness and reverence. He must be possessed of sincerity, knowledge, magnanimity, and energy; and with all his reverence for authority, Confucius held that a sovereign's claim to the allegiance of his subjects might become void through his wickedness, so that his people might be justified in dethroning him.

Although his moral system is founded on self-culture, it was clearly from a social and political standpoint that he dealt with man. He spent his life in promoting a reverent recognition by those who ruled and those who were ruled, of the duties which belong to the several relations of society. Without seeking to revolutionize existing institutions, he endeavoured to open the eyes of his countrymen to their moral significance. "There is government," as he once put it, "when the prince is prince and the minister is minister, when the father is father and the son is son." He held it to be especially incumbent upon rulers that they should be virtuous, for the effect of their example upon the people is as that of wind upon the grass, which it bends in the direction in which it blows. But he sought to hedge up the path of each official, and indeed of every man in the state by a variety of forms and ceremonies of a nature to remind him of the duties of his position, and to strengthen in him a sense of propriety—which in his view was of the greatest importance.

The doctrine most prominent in his system is that of filial piety. In the family he found the prototype of the state; and to this day the Chinese government is only to be understood

through the relation which exists between a father and his son. In recognition of the sanctity of fatherhood, the child reverences the parent; the parent the magistrate; and the magistrate the emperor.[1] The "superior man," Confucius taught, "bends his attention to what is radical. That being established, all right practical courses naturally grow up. Filial piety and paternal submission!—are they not the root of all benevolent actions?"[2] In his scholarly and exhaustive prolegomena to his translations of the Chinese classics, Dr. Legge relates an incident which illustrates the strong vein of practical common sense which distinguished the philosopher. About the year 500 B.C., while Confucius occupied the post of Minister of Crime at the court of Loo, a father against whom his son had been guilty of some offence, asked for the punishment of the latter at the hands of the law. Exercising his discretion, however, the new Minister of Crime, from whom no doubt such a decision was little expected, gave orders that not only the son, but the father also, should be put in prison. The head of the Ke is said to have remonstrated. "You are playing with me, Sir Minister of Crime. Formerly you told me that in a state, or a family filial duty was the first thing to be insisted upon. What hinders you now from putting to death this unfilial son, as an example to all the people?" Whereupon Confucius replied with a sigh, "When superiors fail in their duty, and then proceed to put their inferiors to death, it is not right. This father has not taught his son to be filial; to grant his prayer would be to murder the innocent. The manners of the age have long been in a melancholy condition; we cannot expect the people not to be transgressing the laws."

As one of the fruits of the teaching of Confucius, we find that singular prominence is still given to the doctrine of filial piety. No one I believe can have resided in China

[1] To teach the people their duties to their parents and their rulers it is provided that the magistrates of cities and towns and the elders of villages shall, on the first and fifteenth days of each month, read aloud in the public halls, with which cities, towns, and even villages are provided, certain portions of the Book of Sacred Instructions.

[2] *The Chinese Classics, translated into English.* By James Legge, D.D. *Confucian Analects*, b. i. ch. ii. 2.

without noting the marked respect which children pay to their parents and guardians. Their filial piety manifests itself not only in the ordinary duties, but in signal instances of self-denial. It is quite usual for sons to go to prison, and into banishment, for offences committed by their parents. In 1862, I found in the district city of Tsung-fa, a youth suffering incarceration in the stead of his grandfather, who had been committed to prison for bankruptcy. Availing itself of this sentiment, the government seizes the parents of offenders when it is unable to effect the capture of the offenders themselves. I may mention the case of a Chinese assistant or overseer on board a foreign store-ship at Kum-sing-moon, who hastened at once to surrender, when he heard that his parents had been imprisoned at Canton because he was suspected of having taken part with the rebels in 1854. Of course the parents were liberated, but the son was decapitated within forty-eight hours after his surrender. One of the most striking acts of Chinese filial devotion is cutting a piece of flesh from the thigh or arm, in order that it may be prepared with other ingredients as a restorative for a parent in extreme cases of sickness. Such acts of piety are not very unusual. At Pit-kong in the county of Shun-tuk, I was acquainted with a youth who had cut a large piece of flesh from his arm out of devotion to his mother, who was supposed to be suffering from an incurable disease. He was evidently proud of the scar which remained. At the silk town of Yung-ak in the same district there was living, in the year 1864, an old woman of the clan or family Ho, whose recovery from a sickness which threatened to prove fatal was attributed to her daughter-in-law, who had cut a piece of flesh from her arm to supply the restorative. That such acts are encouraged by the government is evident from this extract which we quote from the *Pekin Gazette* of July 5, 1870:—

"Mā-Hsin-Yi, the Governor-General of the two Kiangs (Kiang-man and Kiang-si), memorializes the throne to the effect that a young girl of Kiang-ning Fu cut off two joints of one of her fingers, and put the flesh thereof into the medicine which her mother was taking for a disease which the physicians had

pronounced incurable. The traditional and orthodox Chinese custom, for which (as the memorial says) there are numerous precedents even in recent years, is to cut off a portion of the flesh of the thigh. This the young girl, aged only fifteen, at first actually attempted to do, but had not either strength or courage to complete the operation. The governor-general indulges in boundless laudations of this act of filial piety, which had of course its reward in the immediate recovery of the mother. He begs that the emperor will bestow some exemplary reward on the child, such as the erection of a triumphal arch in the neighbourhood to commemorate the act. By this means," he says, "filial piety all over the world will receive encouragement."

It is no exaggeration to say that to the tenacious hold which the teaching of Confucius has enabled this doctrine—which is the foundation of order in the state—to take upon the mind of this people is due to a large extent its wonderful national longevity. It is impossible not to ask how China has contrived to outlive the nations of antiquity with which she was contemporary, the ruined masses or scattered fragments of whose "Eternal Babylon," "Eternal Nineveh," and "Eternal Thebes," are all that remain to us of their vanished grandeur. It would seem as if in their keeping of the fifth commandment the Chinese had found the blessing which God has attached to its fulfilment. To this people by whom God himself has been very much forgotten, but by whom this law written in their hearts, and preached with such power by one so essentially their representative man, has been exalted and honoured, He has granted length of days in the land which He has given them.

Upon the broad basis of this doctrine of filial piety, Confucius may be said to have re-established the superstructure of ancestral worship—a form of worship which more than any other feature of the ancient religion of the Chinese, or of the religions which now flourish by its side, has taken hold of the national mind. Through the length and breadth of the land there is not a dwelling which does not contain a shrine or altar before which, morning and evening, adoration is paid to departed ancestors; and at stated seasons of the year the people may be found making pilgrimages to the tops of high hills, and to distant and

secluded vales, where, before the tombs of their ancestors, they prostrate themselves in awe and reverence. The worship thus paid is regarded as the continuation of the homage and reverence shown them upon earth, rather than as worship rendered to a god; for they do not seem to consider these spirits to be invested with attributes which render them greatly superior to the conditions of being under which they existed in the flesh. They believe that the happiness of these spirits depends in a great measure on the worship and offerings of posterity, and that those who are careful to render it to them secure the favour of the gods. Sometimes they ascribe to the spirits of their ancestors the power of exercising a providential care over them, and of punishing them should they neglect to discharge their religious duties. On several occasions, and at all seasons of the year, I have seen Chinese at the tombs of their ancestors seeking to obtain oracular information. The state worship which is rendered in the Temple of Imperial Ancestors is celebrated with the greatest solemnity and splendour, and it can only be offered, like that which is paid to Teen, by the Emperor himself and his principal mandarins.

The worship of ancestors had its natural development in the canonization and worship of the spirits of great sages, heroes, benefactors of mankind, such as the ancient patrons of agriculture and silk-weaving, eminent statesmen, philanthropists, distinguished physicians, and martyrs to virtue. Conspicuous among the multitude of canonized worthies who fill the Pantheon of China are Kwan-te, the god of war, Confucius himself, "the most holy teacher of ancient times," Man-chang, a god of learning, Teen-how, the Queen of Heaven, and others of whom the reader will find some account in the chapter of mythological sketches.

Parallel with their worship of the spirits of ancestors and of deified mortals is that which they render to the *Shin* or spirits whom they suppose to preside over Nature in her different departments or operations. To sun, moon, and stars, to the elements, to the seasons, to fertile land and waving grain, to every high hill, to streams and rivers, to clouds, rain, wind, and thunder, to the four seas and to the passing year, they assign

tutelary spirits whom they worship. For them the encircling air is peopled with such beings, both good and bad. "How vast is the influence of the Kwei-shin!" is the language in which Confucius speaks of them. "If you look for them you cannot see them; if you listen you cannot hear them; they embody all things; without them things cannot be. When we are commanded to fast, purify, and dress ourselves, in order to sacrifice to them, all things appear full of them." Conspicuous amongst these are the gods of the land and of the grain, of the sun, moon, and stars, and Lung-Wong, the Dragon King, or Neptune of the Chinese. The belief of the Chinese in such beings reminds one of the ministry of angels and genii in which the ancient Persians —from whom the Jews are said to have borrowed much of their angel lore—had such implicit faith.

During the four thousand years over which their history extends, the Chinese have never disgraced their religion with the stories of illicit love which are conspicuous in the Greek and Roman mythologies; and they have never fashioned an image of that Being whom they recognize as Supreme. But the essential monotheism of their religion has suffered from a perpetual eclipse; and, as if the one pure element in it were not already sufficiently obscured by creature worship, the people have been virtually driven into idolatry by the jealousy with which the worship of Wang-Teen has been confined to the emperor and his court. In the present day no very sharp lines are drawn between the national gods of the Chinese and those of Taoism and Buddhism, and the people are often guided in their superstition simply by the reputation which an idol enjoys, or the supposed efficacy of certain rites.

Another cause of the obscurity of their monotheism is to be found in the materialistic speculations of the school of Confucianists who flourished in the Song dynasty A.D. 960-1271. These philosophers—the most prominent of whom was Choo-foo-tsze, who died A.D. 1200—taking upon the crude speculations of the Yih-King as their point of departure, endeavoured to explain the creation of the universe. Without explaining his meaning, Confucius had said that the *Tae-Keih* or Great Extreme was at the beginning of all things, and into this, as an

ultimate principle, they resolved the personal God of the Shoo-King and She-King. I need not attempt to discuss their precise position among philosophers. It is sufficient to state that the practical effect of their speculations was to pervert the body of the *literati* to materialism or atheism.

In the midst of conflicting views and systems, the Chinese are unanimous in the reverence with which they continue to regard Confucius; and, as their religion is rather a body of ceremonies than a system of doctrine, we may gather a clearer idea of it from the worship which is paid to this deified philosopher. Services are held in his honour twice a month. He is worshipped with great solemnity by all the mandarins, civil and military, throughout the empire, in the middle months of spring and autumn of each year. At Pekin the worship is led by the emperor in person, and in a provincial capital by the governor-general. For the two days preceding the ceremony the mandarins are supposed to fast. On the eve of the solemnity, a bullock, and several sheep and pigs, are conducted in procession with banners and bands of music to the temple of Confucius by an official attired in court costume. There the animals are paraded before the altar, on which incense is kept burning in honour of the occasion. When the butcher, kneeling knife in hand before the altar, has received the command to rise and slay the victims, they are conducted to an adjoining slaughter-house. Their carcasses, shorn of hair and wool,[1] are afterwards conveyed to the temple, and arranged on the high altar as expiatory sacrifices, if we may use the expression, in honour of the great heathen philosopher. Thank-offerings, consisting of flowers, fruits, and wines, in three different kinds respectively, together with nine different kinds of silk fabrics—all in white—are laid upon the same altar. On the succeeding day, the emperor or the governor-general who is to act as Pontifex Maximus—Shing-Si-Koon is the term used by the Chinese—proceeds to the temple. He is first called upon to wash his hands. When he has done so, and when the civil and military officers of the district, who on such occasions wear court costume, have arranged themselves in solemn order with their faces

[1] The blood, hair, and wool of the victims are buried in the earth.

turned towards the altar of the sage—the civil officers on the east, and the military officers on the west, side of the grand quadrangle of the temple—a master of ceremonies calls aloud "Ying-shan," or, "Receive the Spirit." When he has called a second time to those assembled—this time in the words "Kŭ-ying-shan-sok"—the vocalists and musicians,[1] who are supposed to be seventy-four in number, sing and play a hymn which is termed Chu-ping-chaong. This hymn consists of seven verses, each of which is formed of eight lines, each line having four characters. This portion of the service having been brought to a close, a herald calls aloud "Shaong-haong"—"Let the incense arise." The governor-general then approaches by the eastern staircase, the shrine in which the altar stands, and takes up his position straight in front. Almost immediately behind him stand thirty-six boys in neat uniforms, each bearing in his hand a plume of the feathers of the Argus pheasant. There are four other boys, two of whom bear standards, and two long rods or wands. A herald again cries "Ying-shan" or "Receive the Spirit," upon which his excellency kneels down and performs the Kow-tow. On rising to his feet he is presented with a burning incense stick by an attendant who stands on the east side of him. This he raises with both hands above his head with the same movement which a Roman Catholic priest uses in elevating the host. An attendant who stands on his left side now receives the burning incense stick, and places it in a large incense burner standing on the altar. The governor-general again kneels before the altar and performs the Kow-tow. He is then escorted from the shrine, by the western staircase to his position at the head of the officials who line the sides of the quadrangle. As soon as he has taken up this position, all the mandarins, together with his excellency, kneel down at the command of a master of ceremonies, and perform the Kow-tow.

[1] Although the musical part of the service devolves principally upon the vocalists, who chant hymns of praise in honour of the sage, an orchestra is arranged on one side of the altar, consisting of musicians attired for the occasion in robes of state. In the hands of many of these, it is usual to place various kinds of ancient musical instruments, but, as the use of these is unknown to the Chinese musicians of the present day, the choral part of the service is especially prominent.

During the rendering of this act of obeisance the minstrels chant in honour of Confucius the hymn called "Chuk-sze." In the number of its verses and metre, this hymn is precisely the same as that called "Chu-ping-chaong." In the performance of the various duties which devolve upon him in the course of the ceremonial, the governor-general, escorted by two bedells, has to proceed into the immediate presence of the altar, which groans under expiatory and eucharistic offerings, no fewer than nine times, and on each occasion he presents to the tablet or idol a certain number of the offerings. He raises each offering as it is presented above his head. In the case of the animals such an elevation is of course impossible, and portions only of their flesh are elevated. At the close of the ceremony, and whilst the governor-general is standing before the altar, a letter or prayer to Confucius, copied by a caligraphist on a sheet of yellow paper, is read aloud by a herald in the hearing of all present. It is then conveyed to the spirit of the departed sage by being cast into a sacred furnace. Offerings, both expiatory and eucharistic, are presented on these occasions in the presence of the tablets of the ancestors of Confucius, and of those also of his disciples.

I have said that the mandarins wear, as a mark of reverence, their court costume. This includes the official cap. The wearing of a cap or bonnet is universal among the people, both in the worship of their gods and in ancestral worship. It was the custom observed by the ancient Jews, and also by the Romans. Virgil makes more than one allusion to it in the *Æneid*. To quote one reference only—

> "Quin, ubi transmissæ steterint trans æquora classes,
> Et positis aris jam vota in littore solves;
> Purpureo velare comas adopertus amictu:
> Ne qua inter sanctos ignes in honore deorum
> Hostilis facies occurrat, et omnia turbet."
>
> ÆNEID, iii. 1, 432.

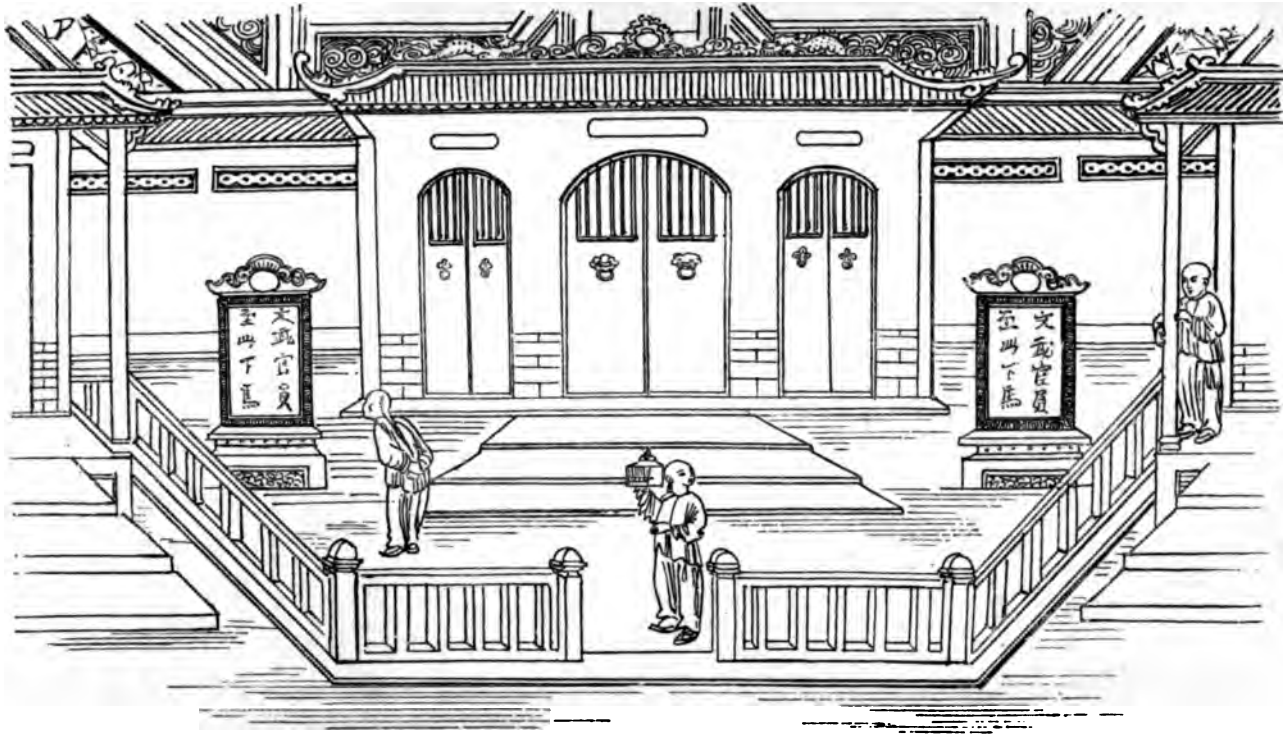
The reader will have noticed that the officiating mandarin is called upon to wash his hands before entering into the presence of the object of his adoration. The circumstance reminds one of the lustrations of the Levitical priesthood, who were commanded on pain of death to wash their hands in the brazen laver of the

temple before they drew near to the altar of the Most High. I cannot but add how much impressed I was on finding that the Chinese, a people who for so many centuries have been essentially exclusive, are accustomed to offer expiatory sacrifices. I am, of course, aware that frequent references are made to such sacrifices by Pagan writers both of ancient Greece and ancient Rome; and—to quote one reference only—the language of the poet has no doubt been the heartfelt sentiment of many a worshipper—

> "Cor, pro corde, precor, pro fibra sumite fibras;
> Hanc animam vobis pro meliore damus."
>
> OVID, *Fasti*, 6, 161.

The possibility, however, of my being a spectator of such sacrificial rites never occurred to me until I entered upon my duties in the midst of this singular people, who, from generation to generation, have preserved with remarkable fidelity the customs of a remote past. And when I found myself actually present on an occasion of solemn state worship in which expiatory sacrifices were offered up, it brought vividly before my mind scenes with which the pages of the Old Testament abound. I can only regard the idea of such sacrificial rites among the Chinese as a heritage—through what channels transmitted in this case, as in the case of other pagan nations, I am at a loss to say—of the teaching of Noah, who introduced to the post-diluvian world a knowledge and practice of religious ceremony which he had inherited in the first instance from his God-fearing forefathers.

In honour of Confucius there is a temple in every provincial, prefectoral, and district city throughout the empire. In architectural design these temples are all precisely similar. Each is approached by a large entrance consisting of a centre and two side gates. At either side of this triple gateway there is a pillar bearing an inscription to remind the *literati* that it is a reverential duty, becoming their station in life, to alight from their sedan-chairs, or horses, and to walk into the courtyard of a building so hallowed. Upon entering, the visitor finds facing him, an artificial crescent-shaped pond spanned by a neat stone bridge of three arches. The water is supposed to be pure, an



EXTERIOR OF A CONFUCIAN TEMPLE.

emblem of the purity of the sage and of his doctrines. At the end of the courtyard is a covered triple gateway in red colour, through which the votary passes into the first quadrangle. Facing the gates at the opposite end of the quadrangle stands the altar in honour of Confucius; and above it is a large red tablet with the name of the sage in gilded letters. In some of the temples an idol takes the place of the tablet. In my travels through China I discovered this to be the case in several instances; and the practice, I apprehend, is not a very recent one. In 1856 an idol of Confucius was placed by the *literati* in the temple which stands in the Namhoi district of Canton. This step met with strong opposition from many who believed that, as Confucius was very much opposed to idols, great calamities would befall the city. This prediction of the iconoclasts received its fulfilment, for in September of the same year a quarrel arose between the British consular authorities at Canton and the Viceroy Yeh, which led to the bombardment of the city, and to a war of three or four years' duration. During the bombardment by the British, a shot struck and greatly damaged the pedestal on which the figure of Confucius stands.

In close proximity to this altar are others in honour of Mencius, Tsang-tsze, and other renowned authors. On the right and left of the quadrangle there are cloisters containing shrines, above the altars of which are the monumental tablets of the seventy-two disciples, as well as tablets, of others who, since the days of Confucius, have rendered themselves famous as expounders of his doctrines. In the second quadrangle of the temple stands a shrine in honour of the parents and grandparents of the sage, who receive a share of the veneration of the people whose moral condition their gifted descendant so zealously endeavoured to improve. To each Confucian temple are attached the following shrines, namely, the How-tai-Tsze, a hall in which tablets are placed bearing the names of officials conspicuous for their fidelity, and of men renowned for their filial piety as sons and grandsons; the Ming-wan-Tsze, a hall containing tablets bearing the names of officials who have proved great benefactors to the districts over which they have ruled; the Haong-yin-Tsze, or hall with tablets bearing the names of

native sages; and the Tsit-how-Tsze, or hall with tablets bearing the names of virtuous women, natives of the district. There is a hall in the prefectoral Confucian temple at Canton termed Yee-fow-Tsze, which was built by Keying, the well-known Chinese commissioner to Canton. It contains a tablet with the name of one Ho Yow-shu, a man of great wealth, who succeeded in taking the Chun-tsze degree at Pekin. The tablet of Ho Yow-shu, however, was not placed in its present position on account either of his wealth or his learning, but in consequence of his having after the death of his wife steadfastly remained a widower. He died far advanced in years. His wife died shortly after her marriage, being then, like her husband, very young. I may mention an incident which may serve to illustrate the care with which the *literati* confine the honour of a place in the hall of native sages to those only who have really been distinguished for their mental attainments. In the hall of a temple had been placed the tablet of one Loo Man-kum. This man had been distinguished as chief of the Hong merchants rather than for his learning, and his tablet was an eyesore to the *literati*. After several years they petitioned the officials of the city to remove it. They refused, and the matter was eventually referred to the central government at Pekin, who despatched a commissioner to Canton. This official agreeing with the *literati* that the tablet was unworthy of its position, orders were given for its removal. A cord was tied round it, and it was dragged from the altar beyond the precincts of the temple.

The temples in honour of Confucius are often imposing. The temple at Foo-chow and that also at Yang-chow are very noteworthy. In the latter I was shown a large inner chamber containing a great number of blocks on which, the attendant informed me, were engraven the writings of Confucius, which are here printed and published. At Noo-chang there is a temple remarkable for the fact that it stands not within, as is invariably the case elsewhere, but without the walls of the city. The inhabitants say that within the walls there was not, according to the opinion of the geomancers, a site sufficiently propitious to be used for the erection of a temple in honour of one so renowned as the immortal sage of China.

Of all the Confucian temples, however, that which stands in the city of Pekin is by far the most interesting. The vaulted roof is painted blue, and is elaborately decorated; the floor is covered with a carpet made, I believe, of camels' hair. In the court-yard of the temple are rows of cedar trees, which, having been planted prior to the Ming dynasty, are now upwards of five hundred years old. There are also ten stones shaped like drums, upon each of which are engraven stanzas of poetry. These stone drums are said to have been in existence since the days of Yaou and Shun, who flourished, the former B.C. 2357, and the latter B.C. 2255. In a classic written a little later than the days of Confucius, a reference is made to these stones. In consequence of the reverence in which they are held, they have always been kept in the royal cities in which the Emperors of China have resided. At one time they were lodged in the city of Sie-nan Foo, and while they were in the keeping of this city, some of them were lost. One of the missing stones, however, was found after the lapse of many years in a farmyard, where, having been converted into a trough, it was used for the purpose of watering cattle. It is, of course, defaced. As I looked at these stones with their worn record of sacred tenets, said to have been graven upon them more than four thousand years ago, I could not help feeling much impressed, and there came into my mind that portion of the inspired Word in which we read of "the two tables of the testimony," which "were written on both their sides," and "were the work of God, and the writing was the writing of God, graven upon the tables." The custom of recording on stone was very generally practised in the earliest ages of the world. It was on tables of stone, for example, that Thoth engraved, not only the theology of Egypt, but the annals of the earliest ages of that most ancient country. In Crete, there stood at one time very ancient tables of stone, on which were engraven descriptions of the religious ceremonies of the Corybantes. At Athens there was formerly a column on which was engraven what was said to have been a law of Theseus, the great legendary hero of Attica. Osiris, Sesostris, Hercules, and other heroes of antiquity are also said to have resorted to this expedient as a means of perpetuating their deeds.

There are no fewer than three temples to Confucius in Canton, namely, the one in the Namhoi district, to which I have already referred; one in the Pun-yu district, and one in the prefecture, of which the two districts are integral portions. In point of architecture and extent, they are all precisely the same. In the grounds of the prefectoral temple there is a *mons sacer*, or sacred mount, upon the summit of which stands an arbour. In this arbour is placed a broad, smooth, black marble slab, on which is engraven a representation of "the most perfect sage." There is a portrait also of Ngan-tsze, a great upholder of the doctrines of Confucius, whose custom it was to study on this sacred mount. The arbour is called Kow-sze, or the nine duties. It was built in the third year, A.D. 1129, of the Emperor Kin-too.

Confucian temples are occasionally used as colleges, and as halls in which to hold ordinary public examinations. In each temple two officials, called Kow-Koon, are lodged in chambers on the right and left of the principal quadrangle. All bachelors of arts of the district in which the temple stands are under the direction of these officials; without whose sanction they cannot be arrested. When a bachelor of arts stands at the bar of a magistrates' court, it is usual for the Kow-Koon to occupy a seat on the bench. In every school and college of the empire there are tablets bearing the name of Confucius, before which daily worship is offered by the members.

TAOUISM.

CONFUCIANISM fails lamentably in this respect—it does not provide for the spiritual wants or desires of man's nature. In the writings of Confucius and in the traditions of his teaching the Chinese found a powerful incentive to national well-doing, but there was no sustenance for that part of man's complex nature which impels even the most barbarous races to adopt a religion. Hence, side by side with Confucianism, which in point of origin it slightly preceded, flourished Taouism, a system which, while giving a speculative account of God and of the universe, presented several points to which the religious feelings of men attached themselves with greater readiness:

Buddhism was introduced from India much later, in the first century of the Christian era, and it found the people still unsatisfied and ready to welcome it.

Although the doctrine of Taou had been recognized by philosophers before Laou-tsze developed it as the central dogma of his system, he is justly regarded as the founder of the sect which derives its name from it. Born about the beginning of the sixth century B.C., he lived to see Confucius, who visited him at the court of Chow, actively engaged in his career as a public teacher. His parents were probably very poor, his father being according to one account a peasant who, after remaining unmarried up to his seventieth year, married a peasant woman of forty. Through his learning and abilities Laou-tsze succeeded in obtaining office at the court of Chow. It is impossible to say how many years he retained this appointment, and what was its precise nature. It is clear, however, that his duties were in connection with the keeping of the archives and other historical treasures of the State. Eventually, finding that they interfered with his devotion to philosophy, and influenced largely, no doubt, by the troubled and threatening aspect of the times, Laou-tsze sought retirement amongst the hills near his native village, on the eastern borders of Honan, and devoted his whole time and energies to philosophic research. In this retirement he enjoyed leisure for the quiet reflection which is considered by the sect as essential to advancement in moral excellence, and produced his celebrated work, Taou-tih-King.

The ethical doctrines of this book, which exalt virtue as the *summum bonum*, are based upon its metaphysical speculations. It is by stillness and contemplation, and by union with Taou, that virtue is to be achieved. The word Taou means, in the first place, a way, and then, a principle. Hence its use to signify the ἀρχή, or Supreme Principle of the universe. What we are to understand by this principle is a question involved in great obscurity, owing, firstly, to the difficulty in deciding whether Laou-tsze regarded Taou in the light of a personal Being, or of a principle antecedent to the personal deity; and, secondly, because it is not quite clear whether he considered Taou to be a creative power distinct from the universe, or whether he

regarded the latter as merely a pantheistic manifestation. If, as is probable, Laou-tsze was a pantheist, he certainly held that higher form of pantheism which, while necessarily confounding to some extent the universe with its principle, assigns to the latter "a superiority over the mass which it pervades." Taou is immaterial and eternal, and the universe—an emanation from this transcendent source—exists in the silent, yet ceaselessly active omnipresence of Taou, and everywhere bears the impress of plastic Reason. The masterpiece of creation is the holy sage who, when he dies, returns to the bosom of Eternal Reason to enjoy endless rest, while the wicked are condemned to prolong a miserable existence on earth in successive lives, dying only to be born again in some new form. The fundamental idea in the system of Laou-tsze seems to have been unity. Carrying this principle into the region of morals, he made virtue consist in losing sight of self in the universe. Man, he taught, should go through life as if nothing which he possesses were his own, and should love all his fellow creatures, not excepting his enemies. He urged that nothing could be compared to the happiness enjoyed by him who had once attained to virtue, and that he, and only he, could regard with indifference health or sickness, joy or sorrow, wealth or indigence.

In the existing Taouism of China it is difficult to recognise the metaphysical speculations and ethical doctrines of this remarkable philosopher. The former are disguised in gross superstition. For the latter we have indolent indifferentism. Laou-tsze himself, the frugal and plain-living thinker, is hardly to be recognised amid the false splendours of his apotheosis. He is now the third of a trinity of persons in whom Taou has assumed personality, called in the writings of the sect "Shang-Tes of mysterious nothingness," and worshipped as "The Three Pure Ones." The Taouists assert that he left Heaven in order to become incarnate in the sage of Chow, and they have invented many marvels to support this statement. It appears that Laou-tsze was eighty-one years in the womb of his mother; that during her pregnancy she was fed daily by food from heaven, which descended in the form of a red cloud. At his birth he had long flowing white locks, as well as inscriptions on

his hands and feet. So soon as he was born, he mounted nine paces in the air, and exclaimed, pointing with his left hand to heaven, and his right hand to earth, "Heaven above—earth beneath—only Taou is honourable."

According to a very interesting article on this subject, which appeared in the fourth number of the *China Review*, from the pen of the Rev. John Chalmers, Taouism passed through four stages of development. Starting as a *speculative* system, it wandered further and further from the confines of reality. The representatives of the *dreamy* stage of Taouism are Chwang-tsze and Leeh-tsze, both of whom, as might be expected, were very hostile to the practical school of Confucianism. At this stage the spirit of self-abnegation which Laou-tsze inculcated, was less insisted on than the vanity of human pursuits and beliefs. Taouism had now become wedded to fable, and spiritual beings and their histories had come to occupy a larger place than the doctrines they were intended to illustrate. The transition into the *adventurous* stage was easy. With the regions where the Queen of the Fairies or the Western Royal Mother lived, Taouists were quite familiar in the pages of their philosophers. Tidings had reached them of the whereabouts of the Eastern Royal Father, and it only remained to realise these dreams.

Even Confucianists yielded to the fashionable mania, and escorted the great hero of the day, Chi Hwang-ti—the despot who attempted to destroy the sacred books—to mountain tops and plains where they hoped by solemn rites to establish communications with the immortals.

When the Confucians failed, the Taouists "had a more hopeful scheme of reaching Fairyland by sea. An expedition was fitted out, which was to consist of some thousands of virgins and as many young men, headed by a Taouist magician, Sü-fuh. It was supposed that the sight of so many human beings of virgin purity would so charm and propitiate the immortals that their accustomed shyness would be overcome, and they would readily come and ally themselves to the mighty potentate of China. Sü-fuh returned from this expedition, if in reality he ever started on it, reporting that he had seen Fairyland in the distance, but could not reach it on account of adverse winds.

"The scheme was not to be abandoned, however. Sü-Fuh and

others had actually seen and conversed with genii, and individuals had been known to attain to immortality by eating certain medicinal herbs. Tsin-chi Hwang-ti was therefore resolved to try every means to obtain an interview with some of these immortals, and to procure the medicine, whatever might be the expense. He roamed about the country, sometimes incognito, and sometimes in state, hoping to meet with genii. At Chi-foo and other points on the coast he looked out on the ocean, wondering, it would seem, why Fairyland did not come floating on its bosom, to do honour to him. Thousands of people were compelled to throw themselves into the sea or into rivers, in order to bring the spirits. But it was all in vain. At last, after twelve years of cruel tyranny over men, and of fruitless search for genii and immortal medicine, he was persuaded once more to go to Chi-foo in person, to shoot sharks, which, he was told, were in fact a sort of malignant spirits that had all along prevented the good ones from coming to him. With much trouble a big fish was brought within bowshot of the Emperor, and he killed it with many arrows. But before he reached home again he was taken ill and died. Two years more, during which the son outdid the father in cruelty and extravagance (but not in the quest for genii), completed this Everlasting Dynasty. . . . . In the following dynasty (the Han) more hopeful enterprises were entered on than the search for Fairyland in the Gulf of Shang-tung. But the fifth Emperor of the Han dynasty seventy years after, took up the work of Chi Hwang-ti, and allowed himself to be duped in a similar way for fifty years. He was even bolder, or else more condescending, for he actually committed himself to the perilous deep and remained afloat for more than ten days. There was a heavy sea on, and he returned a sadder and a wiser man. In the last two years of his reign, in his old age, he bitterly bemoaned his mis-spent life."

When adventurous quests had ceased to be the order of the day, Taouism betook itself to alchemy, and sought to transmute the baser metals into gold and silver, and to discover the elixir of immortality. We hear of spiritual medicine, gemmy food, and fountains of nectar, as well as less euphonious substances, cinnabar, orpiment, sulphur, ochre, the spleen of the five viscera, the five elements, the "raven in the sun," and the "hare in the moon." The metaphysical system of Laou-tsze, which had taken hold of men by the power of its ethical doctrine, and the union of the speculative and practical, became a harbour of refuge for

every kind of superstition. Not to be outdone by their rivals, the Buddhists, who could point to Shâkyamuni as deity incarnate, the Taouist priests deified Laou-tsze, and the two sects rivalled each other in providing gods of every kind for the wants of the people. Whenever popular sentiment seemed to indicate that it was ripe for such a step, a new god was provided, either by the deification of a hero, or the personification of a principle, or social element, such as wealth, war, and longevity.

The highest regions of the heavens are supposed to be the residences of the three persons of the Taouist trinity, who are styled in the authorised writings of the sect 'Shang-tes of mysterious nothingness," or "of empty nothingness;" and the central regions are supposed to form the abode of the gods whose origin I have described. At the head of the deities in this central kingdom are Yuh-hwang and Pih-te, who, in contradistinction to the three Shang-tes of mysterious non-existence, are called "Shang-tes of mysterious existence." To Yuh-hwang is entrusted the superintendence of the world, the inhabitants of which he instructs and punishes. Pih-te, in whose composition there are Buddhist and Confucian as well as Taouist elements, is a very popular deity, and some account of him will be found in the chapter on Chinese mythologies.

The priests of the sect of Taou are very numerous, and appear to constitute the whole of its professed disciples, They may be recognised by their loose, flowing robes, and by the singular manner in which they tire their long black hair. This is gathered and bound together on the crown of the head, by a wooden comb, the shape of which bears a striking resemblance to the back of a tortoise. Celibacy is not imperatively necessary. Many priests, however, eschew matrimony and spend their days in the seclusion of monasteries. The most famous of these are the Sam-yune-koong and the Ying-yune-koong-Koon-Yam-Shan. Other priests resort to the mountains, especially to those of the Low-fow Shan range, and lead the lives of hermits with the hope of attaining a place amongst the genii, when called upon to quit this sublunary scene. In some of these monasteries I found the priests engaged in the study of the

philosophical writings of Laou-tsze. As a rule, however, very few of them are able to understand these writings, or to give expression to the philosophical tenets contained in them. Instead they have had recourse to works on astrology and alchemy, and profess to hold communication with the spirits of the departed. These they are credited with the power of summoning, and the manner is this:—Upon entering the house where his services are required, the priest asks the day, the hour, and the year of the birth and death of the deceased person with whom he is to communicate. He then places on an altar a basin of uncooked rice, two tapers, and one uncooked egg, and rests his head on the altar, whilst the person employing him waves burning paper over his head. When the priest has cried, or made a howling noise, for the space of one hour, the spirit is supposed to be present at his summons. Sometimes Taouist women perform these incantations.

Besides the idols of Laou-tsze, Chwang-tsze and other gods, the Taouists worship the sun, and moon, and stars, supposing them to exercise a controlling power over the destinies of men. They pander in every possible way to the superstitions of the people, and, creeping into their houses, especially "lead captive silly women." The Chinese are profound believers in ghosts, and the priests of Taou reap a rich harvest by being frequently called upon to eject these unearthly visitants from haunted houses. They usually erect an altar in such a house, and place on it offerings of rice and fowl. After a few adjurations to the spirit, calling upon it to quit the house, they break in pieces a square tile of clay upon which a mystic scroll has been inscribed. Of the efficacy of this ceremony the people appear to entertain no doubt. As the Chinese believe that when disease does not yield to medical treatment, the vitals of the invalid are being preyed upon by an evil spirit, the physician is often discarded, and the exorcising powers of the priests of Taou called into requisition. It is scarcely possible to pass along the streets of a Chinese city at night, without finding these priests at work. An altar is erected in the dwelling house, upon which are placed offerings of pork, fowl, and rice. The priests, three in number, stand round the altar, and address a number of prayers to the noxious spirit,

calling upon it to vacate the body of the sufferer, and to satiate its inordinate appetite by partaking of the pork, fowl, and rice served for it upon the altar. The prayers are intoned, and accompanied by the discordant notes of the shrill pipe, the noisy drum, and the clanging cymbals. Should the spirit be disinclined to attend, intimidation is resorted to as a more effectual means. The priests threaten to despatch a letter to the gods of the infernal regions, calling upon them to recall the spirit to the miseries of hell. Should this fail, eating fire and walking on hot embers are tried as a last resource.

The reader may be disposed to think that the ignorant only can be guilty of such absurdities. They are, however, I regret to say, indulged in also by the learned and wealthy. When passing along the streets of Canton on one occasion, I observed in one of the principal dwellings, the large doors of which were thrown open, a Chinese gentleman and his son, kneeling in front of an altar which was surrounded by Taouist priests engaged in chanting prayers. Having been informed that foreigners were standing in the vestibule of the house, the gentleman withdrew his attention, for a moment, from the religious ceremony, to ascertain who we were. He was a Chinese merchant of great wealth and influence with whom I was acquainted; and he proceeded to inform me that he was seeking, by the prayers of the priest, the expulsion of an evil spirit from the body of his sick child. My astonishment was considerable, upon finding that a man of great shrewdness and intelligence in the ordinary transactions of life should allow himself to become such a dupe.

Similar scenes of gross extravagance may be witnessed in their temples as well as in the dwelling-houses of the people. Whilst I was visiting one of these temples, a father brought his son to the priests who were lodged in it, saying that the child was possessed of a devil. Having consulted the idol, the priests informed him that there were no fewer than five devils in the body of his son, but that they were prepared to expel them all on the payment of a certain sum. The father agreed. The child was then placed in front of the altar, and on the ground near his feet were placed five eggs, into which the

priests adjured the devils to go. As soon as they were supposed to have entered the eggs, the chief of the priests covered them over with an earthenware vase, and at the same time sounded a loud blast upon a horn. When the vase was removed, the eggs by a trick of legerdemain were found no longer on the ground, but in the vase. The priest then proceeded to uncover his arm, and made an incision with a lancet in the fleshy part. The blood which flowed from the wound was allowed to mingle with a small quantity of water in a cup. The seal of the temple, the impression of which was the name of the idol, was then dipped into the blood and stamped upon the wrists, neck, back, and forehead of the poor heathen child, who was suffering from an attack of fever and ague. In several of these places of pagan worship are to be found men who, prostrating themselves before images of wood and stone, seek to obtain a knowledge of the future awaiting them. The oracular information thus sought, is conveyed by the deity in a very singular way. Having knelt before the idol and made known his desire, the votary proceeds to a priest who is standing in front of a table covered with sand in one of the aisles of the temple. The priest supports with the tips of his fingers one end of a long pencil, which is made to run along the sand-covered table, describing in its course a variety of characters, intelligible only to the priests' sect. Near this table another is seated who translates the mystical language into Chinese. In the autumn of 1861, I observed a very respectable Chinese gentleman with whom I was acquainted, entering one of the temples of Taou. Upon inquiring for what purpose he had come there, I was told by him that he was about to set out on a voyage to one of the more westerly provinces of the empire, and that he was desirous of receiving information from the idol, whether the voyage which he meditated would be exempt from disaster. I followed him into the temple and saw him kneel down in front of the idol. Having continued for some time in prayer without uttering an audible word, he rose to his feet and appealed to the priest, who was standing at a table similar to the one I have just described, to inform him of the idol's reply. The answer given was to the effect that his intended voyage would be free from all harm and

loss. It certainly did not seem to me possible that the priest could have derived his information as to the nature of the gentleman's appeal, from anything that the latter said or did while he was in the temple.

Candidates for the Taouist priesthood have to devote five years to study. At the termination of their collegiate career, they are initiated into the priesthood by a simple ceremony. This consists of a fast of three days duration; bathing the body in water scented with the leaves of the orange tree; then going into the presence of the idol of Tai-Shang-Laou-keun or Laou-tsze, to seek the blessing of that deity. The priests receive a license to perform the duties of their office from mandarins appointed for that purpose. There are two mandarins of this class in Canton, one living in a yamun in T'say-yan-lee street of the new city and holding office under the prefect, and the other residing in a yamun in the street called Choong-hom-lan, also of the new city, and holding office under the Nam-hoi magistrate. For this license they are obliged to pay four dollars. The priests are presided over by abbots called Sze-Sze, who are numerous in each province. The abbots in turn are subject to an arch-abbot, who lives in great style at his princely residence on the Dragon and Tiger mountains in the province of Kiang-si. The power of this dignitary is enormous, and is acknowledged by all the priests of the sect throughout the empire. Like the Lama of Thibet, he appears to hold a position subordinate only to that of the Emperor. I believe he is admitted into the presence of the Emperor once in each period of three years. The office is confined to one family or clan called Chaong, as it has been for several centuries. On the demise of the arch-abbot, the Chinese are credulous enough to believe that his successor is chosen in the following singular manner. All the male members of the clan are cited to appear at the official residence. The names of each, having been engraved in lead, are deposited in a large earthenware vase filled with water, and round this are stationed priests who invoke the three persons of the Taouist trinity, to cause the piece of lead bearing the name of the person on whom the choice of the gods has fallen to come to the surface of the water. The headquarters of Taouism in the

province of Kwang-tung, are on the Low-fow Shan or Tiger mountains, where there are numerous monasteries, nunneries, and hermitages constructed with much taste. These abodes of retirement from the cares of life are beautifully situated amidst varied scenery, and overlook the most lovely landscapes. It is sad to think that scenes so fair should form the headquarters of one of the grossest systems of superstition that ever extended a vast network of lies to entangle foolish and depraved hearts; and that the cloisters which stud these hills should be occupied by devotees who—ignorant of the Triune Jehovah, and following the instructions of the fallible founder of their sect, and the absurd traditions which have been superadded to them—present one of the most melancholy of the many examples which earth affords of the blind led by the blind.

A few words may not be out of place here on the Taouist nunneries. Taouist nuns do not shave their heads, like the nuns of the sect of Buddha—of whom I shall have occasion to speak later—but tire their hair upon the top of the head like their priests. In Canton and its suburbs, there are many nunneries, some containing only a few inmates. At Choo-loong-Shan, near the district city of Woo-see Hien, I visited a celebrated Taouist nunnery, and was introduced to several of its inmates, some of whom were by no means devoid of personal attractions. They were unlike Buddhist nuns in respect of their feet, which were contracted. The institution appears to have been once renowned for the beauty of its devotees; and it is recorded that when the Emperor Keen-lung Wong lodged near it, in the course of a tour through the northern and central portions of his kingdom, he became enamoured of one of the nuns, and made her an inmate of his harem. A gentleman of wealth, of the clan or family Koo, who followed the Emperor's example, succeeded, it is said, in making a most happy selection; for the son whom his wife bore him, on becoming a candidate for the Hon-Lum degree at Pekin, took the first honours. I heard afterwards that these *religieuses* had a bad reputation; and however reluctant to entertain evil reports of either monks or nuns of any sect, I was disposed on this occasion to give credence to the rumour. In 1871, a Taouist nunnery was temporarily suppressed at

Canton, under somewhat extraordinary circumstances. A number of operatives in the Poon-loong-lee ward of the western suburb, in which the monastery stood, on asking the nuns to contribute towards the Dragon Festival fund, met with a refusal. Enraged at this, the artisans accused the inmates of being guilty of grossly immoral conduct, and called upon the elders of the district to give their sanction to the suppression of the nunnery, which they declared to be a sink of iniquity. This was granted, and a number of men armed with sticks and stones assailed the door of the establishment, and effecting an entrance drove the poor women from their cloisters. Upon the payment, however, some days later, of a few taels of silver to their ruffianly assailants, the nuns were permitted to resume the occupation of their desolated home.

Taouist nuns not unfrequently subject themselves to severe mortifications. On the occasion of my visit to Pekin, I saw a devotee who had caused herself to be inclosed in a brick tower, having resolved to remain in this solitary confinement until she had obtained funds sufficient to enable her to rebuild the temple in the courtyard of which her temporary prison stood. The tower was provided with a small aperture through which she received her food, and could see all persons passing that way. As they approached, she was able to command their attention by means of a long rope attached to the clapper of a bell which was hung in the centre of the gateway. To my knowledge, she solicited arms in this tower during a period of three weeks.

BUDDHISM.

WE proceed to consider the religion of Buddha, which was brought from India to China in the first century of the Christian era. As early as 250 B.C. Buddhist missionaries had begun to make China the scene of their labours, and in the second year before Christ a number of sacred books of their sect were presented to the Emperor of China by an ambassador of the Tochari Tartars. But Buddhism can only be said to have taken root in the empire after its official recognition and introduction by the Emperor Mingti, of the Han dynasty. It is related in Chinese history that in the year of our Lord 61, this emperor

saw in a dream the image of a foreign god entering his palace. Greatly impressed with the vision and the splendour of the image, Mingti consulted a younger brother, a great patron of the Taouists, and he was led to regard the dream as a supernatural intimation that he should adopt the religion of Buddha. Ambassadors were accordingly despatched to India, who returned with an idol of this god, and a number of priests of the sect. The Taouists have borrowed from the Buddhists the doctrine of a trinity of persons, and a variety of forms and ceremonies, and have always taken part with the Buddhists against Confucianism, on the side of popular superstition. Others maintain that an embassy was set on foot in consequence of a prophetic saying attributed to Confucius, that the most holy sage would be found in the west. There can be no doubt that an anticipation of the coming of the Messiah was entertained by many Asiatic nations; but it has never been clearly established that it had penetrated beyond the frontiers of China. There is nothing very improbable, it has been remarked, in supposing that Mingti had a dream in which an idol was the prominent figure, as it is on record, that a gigantic figure of Buddha, which the Chinese armies captured in the course of their campaigns in Central Asia, was brought with other trophies to the Chinese court in the year 121 B.C.

On arriving at the Imperial Court, the Indian priests were received with much favour, and urged without delay to commence the work of propagating their religion. The labours of these pagan missionaries, and of those who came after them, were so successful that in a short time temples of the sect were erected in almost every part of the empire. Long after it had taken firm root in the land, the progress of Buddhism continued to be marked by many fluctuations. Some of the emperors were disposed to look upon it as a foreign innovation, and—instigated by the Confucianists—they made its followers the victims of several severe persecutions. Towards the end of the thirteenth century, according to a census of the Buddhist temples and monks in China taken by Imperial command, there were 42,318 of the former, and 213,148 of the latter. This powerful superstition seems to have seen its best days. At present the prosperity of the sect is evidently

on the decline, and, especially in some portions of the empire, it appears to have waned before the iconoclastic elements of the Taiping rebellion.

The conjectures of writers with regard to the founder of Buddhism have been very various. Some have supposed Buddha to be identical with Noah, others with Moses. Not a few have contended that he was no other than Siphoas, the thirty-fifth monarch of Egypt. The Hindoos regard him as the ninth incarnation of Vishnu. According to the account now generally agreed upon by European scholars, Shâkyamuni Gâutama Buddha was a religious reformer who lived in the latter half of the seventh and the first half of the sixth century before the Christian era, the year 543 B.C. being fixed as that in which his death took place. He was born in Kapilavastu, on the borders of Nepaul, and claimed to be of royal descent. Buddhist tradition asserts that the bitter experiences of polygamy induced him to abandon his prospects as a prince, and to seek in the solitude of a wilderness, and in a life of austere asceticism, that peace of mind which he was unable to find in his home. Behind this lay a profound sense of the miseries to which mankind is subject. As he brooded on them, life became empty of significance and value. To escape from misery, he argued, man must virtually escape from existence, and he placed his heaven in Nirvâna, which has been interpreted by some to mean "a complete extinction of the soul at death," and by others a more or less unconscious state of existence. To attain Nirvâna or rest, there must be a complete extinction not merely of sinful dispositions and desires, but of the desire for life itself. These conclusions derived their force from the doctrine of metempsychosis, or transmigration, then held by all classes of Indian society. Rejecting Brahmanism, and ignoring the doctrine of a Supreme Being, Buddha still retained in a modified form[1] this feature

[1] Strictly speaking, Buddhism denies the existence of the soul, and bridges over the chasm which it thus creates between each successive life by the mystery of *Karma*. As Mr. Rhys Davids puts it in a very interesting article which appeared in the *Contemporary Review* for January 1877 :—"When a sentient being (man, angel, or animal) dies, a new being is instantly produced in a more or less painful and material state of existence, according to the Karma, the

of the elder religion; and whatever we are to understand by it precisely, Nirvâna involved at least a cessation from the continuity of restless and miserable existence in successive lives. In that sinful condition which he termed *Trishnā*, thirst, or Upādāna, grasping, life must, he taught, go on reproducing itself in numberless births, the more or less painful condition of each life being exactly determined by the *Karma*, or desert of the being who has died.

"This dogma of the soul's pilgrimage through nature," remarks the Rev. E. J. Eitel in the second of his *Three Lectures on Buddhism*, "is a mighty weapon in the hands of an eloquent preacher. There is nothing so very frightful to us descendants of western nations in the idea of transmigration. There may be rather something attractive in it for many. For life is to us the highest blessing, and death we hate. Many would therefore submit to a thousand deaths if they were to live again a thousand times, and they would not care much how their lives might be, for life is precious to us in itself. But a different thing altogether it is with the sons of hot climates, with the lazy indolent Hindoo, with the sedentary Chinaman. To him life itself has no particular fascination. He counts death—if he may rest after that—a blessing."

But Buddhism recognizes the fundamental moral principle, that there is no rest for the wicked. The weight of his guilt carries the sinner down in that graduated scale of existence which, culminating in the highest heaven, ends in the lowest hell. Condemned first to torture in one of the infernal kingdoms, he is released only to reappear as a hard-worked animal, or an unclean cur, or a poverty-stricken mortal. Until the soul, awakened to its higher life by a knowledge of the doctrines of this system, has entered upon the "noble path," and after numberless births has been weaned from its attachment to the things of time and sense, the haven of rest cannot be reached.

Desert—merit or demerit—of the being who has died." To the question, What becomes of consciousness of identity? Buddhism is, of course, not able to give a satisfactory reply; but its reply, such as it is, is sufficient to establish a connection in the minds of the people between this doctrine and the doctrine of metempsychosis.—Ed.

So soon as Buddha had solved, as he thought, the problem of salvation, he began a course of open-air preaching, and by his eloquence succeeded everywhere in making converts. One of the great sources of his power over the masses was the idea that myriads of ages before he came to them as Buddha, he had become a *rahat* (*i.e.*, had reached the final state of perfection which entitled him to enter Nirvāna), and that he had voluntarily flung himself once more into the stream of existence, and endured its miseries in numberless births, in order that he might thereby become the deliverer of mankind. Preaching the complete insignificance of caste and property, and the vanity of all earthly good, he taught his followers to lead lives of voluntary poverty and celibacy. He urged them to sustain the body upon a strictly vegetable diet, and utterly condemned the slaughter of cattle, or of any living creature—on which principle he was also strenuously opposed to war.

Like the speculative system of which Laou-tsze was the founder, Buddhism quickly developed into an idolatry, under which every kind of superstition sheltered itself; and of this idolatry the founder of the sect is the central object. Buddha, as worshipped by the Chinese, is represented in the form of a triune deity, the three persons of which are popularly known as Buddha Past, Buddha Present, and Buddha Future. Buddha Past, which is Shakyamuni himself, represents a state—Nirvāna—in which the soul, which is regarded as an igneous aerial particle when separated from the body, is reunited with the substance of the heavens, and so exists in that trance-like state which the Buddhists regard as the highest felicity. Into this state, however, the Chinese are taught that no soul can enter who has not previously passed through the state of Buddha Present. The duties which devolve upon this person of the Buddhist trinity, consist in imparting instruction to, and seeking to promote the salvation of, men in answer to prayer. Only those, however, who have attained a higher state of intelligence, can understand and appreciate the exalted wisdom of this second person of the Buddhist trinity. As soon as the duties of the votary have been fully discharged, he enters upon the state of Buddha Past, where the soul is supposed to be reunited to the substance

of the heavens. Buddha Future is so-called because he is the recognized successor of Buddha Present, whose place as Buddha Present become Buddha Past is always being filled up by what was Buddha Future. Buddha Future is as it were at once the servant of Buddha Present and the coming Messiah of Buddhism. He is supposed to enter more fully into the wants and requirements of men. He is regarded as the guide and guardian of mankind in their endeavours to attain that degree of wisdom and holy abstraction from the things of time and sense which is requisite to qualify them to pass into Nirvāna. As Buddha Future is thus the connecting link between sinful man and Buddha Present, it is customary for him to be more invoked than the latter. The path, however, which leads to the supreme holiness and felicity of Buddha Past is not an easy one, and only those who are gifted with pre-eminent wisdom and self-denial can hope to be successful. The majority of votaries seek, by the far less exacting worship of Amitâbha, to obtain entrance into a Paradise in "the pure land of the western heaven." This is the Nirvāna of the common people. In this land of delights, however, they do not secure an eternity of bliss, but the blissful revolutions of centuries of thousands and of millions of years.

Some devotees, more earnest or confident of their powers, resort to the mountains and solitudes, to gain the holiness that may secure them absorption in Buddha Past. In the Lin-fa Shan hills, near the Bogue Forts, I found a priest who had for this purpose taken up his abode in a cave. He appeared to think that he would in all probability be called upon to pass through various states of existence before he reached the goal towards which he was pressing. I could not help feeling how sad it was that the earnestness of this devotee, whom Satan had placed under strong delusions to believe a lie, had not for its object that gracious Being who, when upon earth, as God manifested in the flesh, said to all sin-convinced souls, "Come unto me all ye that labour and are heavy laden, and I will give you rest." Other devotees shut themselves up in the cells of monasteries, and for years refuse to hold communication with their brethren. During this time they allow their hair and nails to grow to a prodigious

length. In 1865, I saw a priest who for the space of a year had not reclined in his cell. He was confined in it more like a wild beast than a human being, his food being passed to him through a trap-door. Many Buddhist devotees seek to subdue the flesh, by inflicting painful severities on their bodies. I remember meeting with a company of priests, one of whom pulling up the sleeve of his coat and uncovering an arm without a hand, begged for alms, assuring me that he had, by a slow process, burned his hand to the stump, as an atonement for his sins, and as a recommendation for his promotion at some future time to the state of Buddha Past. At Pekin, when visiting a monastery of this sect, I saw a priest who had shut himself up for several days and nights in a large sedan chair, the interior of which was thickly studded with sharp nails of great length, so that he could not move in any direction. He informed me and others who stood round his penitential chair, that the nails acquired a heavenly virtue in proportion to the misery which they caused him, and that he was prepared to sell them for a few candareens each, as antidotes against evil. He assured us that he had resolved to remain in the sedan chair, until every nail had been sold. At Tien-tsin I saw a priest who had passed through his cheeks a sharp skewer, to the end of which he had attached a chain. To relieve him of its weight, some little boys were holding up the chain—an act which was of course regarded as very meritorious. Sometimes these devotees perform pilgrimages of penance to distant shrines, travelling hundreds of miles on foot. It is remarkable that the Buddhists should subject themselves to such self-torture, as Buddha himself on one occasion preached a most powerful sermon against such follies. They seem, however, only to be following the tendency which is in man to invest his vain gods with the attributes of cruelty. The religions of heathendom consist in a great measure of what we may term ceremonies of deprecation, and in the self-mutilation of the Buddhists, we see the same spirit at work which led the priests of Baal to cut themselves with knives.

"Agreeably to the inference which all this furnishes," says Dr. Doran in writing on this subject, "we find Tacitus declare

popular with the priests of the province of Kiang-si than with those in the more southerly parts of China.

The nine vows which the priests take at the time of their dedication are as follows :—That they will neither kill, nor steal, nor commit adultery; that they will neither slander, nor revile, nor lie; that they will not indulge in feelings of jealousy, or hatred, or folly. In the case of those who take twelve vows, the three following are added, namely: that they will not give vent to feelings of anger, nor foster infidel notions, nor listen to profane conversation. Though many are trained in the temples from boyhood, men who have passed the middle age of life, desirous of escaping from the cares of the world, are often permitted to assume the sacerdotal character. As the priests of Buddha are all celibates, it is necessary for such persons, if married, to put away their wives. In the event of the monastic life proving irksome, they are at liberty to throw aside the priestly character with all its obligations, and return to more congenial pursuits.

The monks seldom attain to a great age. This is owing, I believe, in a great measure to the fact that they are all addicted to opium-smoking. Their idle life too must have a tendency to shorten their days, for nothing is so conducive to longevity as agreeable studies and vigorous outdoor exercise. To all rules, however, there are exceptions, and in Buddhist monasteries I have occasionally met with very aged men. The most venerable by far of all the bonzes I met resided in a monastery near Koo-pee-ko. He was eighty-five years of age, and had spent eighty years of this period in the monastery where I found him, having gone thither as a pupil on the completion of his fifth year.

Every large monastery is presided over by an abbot, who holds office during a period of three years. The senior priests meet in council the day before the election of this dignitary, and name two persons as eligible for the office. On the day of the election, one of these is chosen by the votes of the senior priests. A day is then set apart for the consecration of the abbot elect. It is held as a gala day, not only by the priests of the monastery, but by the respectable people of the district. In 1861, I attended

the consecration of an abbot at the famous temple of Honam, and as the ceremony was appointed to take place at half-past one o'clock in the the morning, it was necessary to proceed to the temple before the gates were closed on the preceding night. Upon my arrival, I inquired if I might be permitted to spend the night there. The priests, with all of whom I was well acquainted, gave me a hearty welcome, and escorted me at once to the quarters of the abbot, who ordered a chamber to be set apart for my especial use. After some time I returned to the reception-room of the abbot elect, where I found him engaged in entertaining a select party of friends at supper. Of this repast I was invited to partake. The viands consisted of roast pork, boiled fowl, fish, rice, and vegetables; and as the diet of the priests, according to the teaching of Buddha, ought to be of a vegetable nature only, I could not but regard the abbot elect as guilty of an infringement of the rules of the monastery, and of a direct violation of a doctrine which it was his duty to observe and promulgate. Supper being ended, the abbot together with his cousin, who was one of the guests, retired to an opium couch in the same apartment, and enjoyed four or five pipes of the obnoxious drug. The pipe was filled and presented to the abbot on each occasion by his cousin. Having satiated his appetite, and as it was now ten o'clock, the abbot and the majority of his guests retired to their chambers. After a short conversation with the abbot's cousin, who informed me that he was a proprietor of passenger boats plying between Hongkong and Macao, I also retired. Sleep was out of the question, for the lay brothers, who, as watchmen, patrol the courts of monasteries by night, kept me awake by the prayers which they repeated in a dull monotone as they paced from court to court, calling upon Buddha to grant sweet repose to the holy fathers. At two o'clock in the morning I was summoned to witness the ceremony of consecration. Upon entering the reception room of the abbot, I found it crowded with monks, all attired in full costume. After friendly salutations and expressions of attachment had been exchanged between the abbot and the monks, a procession was formed for the purpose of escorting him to the principal

shrine of the monastery containing the colossal idols of the three Buddhas. The procession was headed by several musicians who were in robes of scarlet silk with gold facings, and carried clarionets, flutes, gongs, and cymbals. The morning being very dark, the passages of the monastery along which the procession had to pass were illuminated by several Chinese lanterns, bearing curious designs. Immediately behind the musicians followed two priests, the one carrying a small tray covered with odoriferous flowers, and the other a copy of the liturgical services of the sect of Buddha. Next came the abbot arrayed in purple. He was followed by two priests, the one bearing the rod of office, and the other the abbot's crosier. Then followed upwards of one hundred monks walking two abreast. When the abbot had come into the presence of the idols, he intoned a prayer of dedication from the copy of the liturgy which had been placed on the altar by the priest who carried it in the procession. The prayer of dedication ended, the abbot performed the kow-tow in front of the three Buddhas, amidst a salvo of fire-crackers, and the discordant notes of drums and cymbals. He was then escorted to the various shrines within the precincts of the monastery, and before each of these a similar ceremony was gone through, the only difference in each case being in the prayers. When the shrines had been visited, the procession returned in the same order to the throne room, where the abbot prostrated himself at the feet of an idol of the abbot who, several centuries before, had established the monastery. Upon rising to his feet, he advanced towards the throne, and after various genuflections ascended the high dais upon which it stood. At this moment a priest advanced from the crowd who were standing around in solemn silence, and performed the kow-tow in front of the throne. When this act of homage had been fully rendered, the abbot took his seat, his train-bearers spreading the skirts of his garments over the low back of the chair. Having made certain declarations with reference to the property, and the efficient discharge of the duties of office, he received a switch made of horse-hair, which he waved gracefully about his person. This act was indicative of his desire to remove from himself everything polluted.

At this part of the ceremony the abbot was invested with the rod of office and crosier, which were placed on either side of the throne in stands ready to receive them. He then vacated the throne, and as he paused at the foot, the monks in attendance all performed the kow-tow in his presence. Upon his return to the reception-room he held a levée, at which he received the congratulations of the monks. The last presentation was a young priest who had been instructed by the abbot, and who showed his regard and reverence by throwing himself at his feet. The monks having retired to their cells, the abbot, with his lantern-bearers, hastened to pay his respects to each in return, a ceremony which did not terminate until the sun had made considerable process in his daily march.

At ten o'clock the temple was crowded by monks from the various monasteries in Canton and its neighbourhood. They were received and presented to the abbot by a master of ceremonies. As they attempted to perform the kow-tow, they were interrupted by the abbot, who sought to impress upon the mind of each his wish to dispense with the ceremony. The mandarins, however, several of whom attended in their court dresses, were permitted to proceed with the kow-tow. I could not help thinking that priestly arrogance was a feature of this idolatrous religion. A large banquet at which upwards of two hundred priests were present, was given at noon in the refectory of the monastery. The abbot was seated in state at a high table, round which twelve priests stood to serve him. He was escorted to and from the banqueting hall by bands of music, and during the procession was the object of much popular interest, the courtyards of the monastery being crowded almost to suffocation.

The duties of an abbot consist chiefly in receiving and disbursing the revenues of the monastery, which arise from endowments in lands and houses; in seeing that the services of the sanctuary are duly performed; in attending to the morals of the priests who are subject to his authority; and in expounding the doctrines of the sect in the hearing of the assembled brethren. Now-a-days, if not altogether abandoned, the latter duty is very much neglected, as the abbots of the various monasteries

appear to consider their office as public preachers fully and efficiently discharged when they have read aloud the Book of the Law in the hearing of the priests—a ceremony which it is their custom to observe on the first and fifteenth days of each month.

The priesthood is supplied by men from all classes of society. The great majority of the priests are from the lower orders of the people. Few, very few, indeed, of the wealthier classes ever think of abandoning their home comforts for the gloom and solitude of a Buddhist cloister. It is not unusual for poor parents, with sickly children, to seek admission for them into monasteries, that they may be educated for the priesthood, and may obtain without exertion the common necessaries of life. There is a law, however, which prohibits all the male members of a family becoming priests. If there are but two sons in a family, one only, the younger son, is permitted.

Although education is popular in China, no great pains are bestowed upon the youthful candidates for the priesthood. This explains the low degree of intelligence of the monks as a body. The majority are sadly wanting in earnestness in the discharge of religious exercises. No doubt this is one of the chief reasons why Buddhism no longer has the power over the minds of the people which it had in the Middle Ages, when imperial zeal and popular favour combined to render it paramount throughout the land. To this reason for the evident decay of Buddhism in China may be added the still more urgent one, that the priests as a body are not at all an exemplary class of men. Among the professors of every religon there are, of course, good and bad; but in Christian lands, a minister who is a defaulter is an exception to the general rule. In heathen China—I am not now confining my remarks to Buddhists—the majority of the priests are notorious for their violation of monastic rules, and their utter disregard of the tenets which they profess to hold, and the morality to which they are bound. In almost every cell there is an opium couch, upon which its frocked possessor may be seen stretched at length in the full enjoyment of the noxious drug. A former abbot of the Honam temple, named Chip Hong, complained bitterly to me of the

degeneracy of the priests of the present day, and attributed it to the system which allows of men becoming priests at an advanced period of life, and, as is often the case, for the purpose of escaping from impending justice. In some instances Buddhist temples are regarded as inviolable sanctuaries for transgressors of the law. The abbot added that the priests who had been brought up in monasteries from boyhood were the best; although even they, he said with a sigh, are in some instances unfortunately contaminated by the bad example of those admitted into the priesthood in later life. In the monastery over which he formally presided, I once saw a person who had joined the order with a view of escaping from justice. He had taken part with the rebels who infested Kwang-tung in 1854, 55, and had exposed himself to the extreme penalty of the law. As he had a little property, he was admitted without difficulty, his funds having been appropriated for the further endowment of the monastery. Under such circumstances, the monks are always ready to become securities for the future good conduct of a newly-acquired brother. In a monastery near the prefectoral city of Shu-hing, I found a monk who had not only been a rebel, but the proprietor of several houses containing no fewer than two hundred women; and in one of the monasteries on the White Cloud Mountains I found one who had taken his vows to escape the penalty of having killed a man in a drunken brawl. In Canton a Buddhist priest and his concubine were flogged through the streets in 1864; and in 1869, in the same city, the case became public of a priest from the White Cloud Mountains having been found in a house of ill-fame, robbed of his clothes and money, and bound hand and foot. In 1861, a young monk who was in charge of a small temple at Canton, called Hoi-foksze, and who had been trained from his early boyhood for the priesthood in an adjoining temple, committed a most diabolical murder. A collector of taxes called to ask payment of a tax for the rice grounds with which the temple was endowed. Having come a long distance and being much fatigued with his journey, he was compelled to spend the night in the temple. The young monk was addicted to gambling, and finding that the tax-gatherer had about his person a large sum

of money, resolved, if possible, to obtain it. At the dead hour of night, therefore, the priest entered the apartment in which the tax-gatherer lay, and stabbed him to the heart. Having rifled the pockets of his victim, he cut the murdered body into pieces, so as to carry it with greater ease to a place of concealment. The mangled remains were eventually put into a box, and conveyed on that night and the following night by the priest and his servant, who, for a portion of the stolen money, had become *particeps criminis*, to the banks of the Canton river, and thrown into its waters. The servant ultimately betrayed his master, who was speedily apprehended. I frequently visited this unfortunate monk. He was confined with several other prisoners in a large ward, where, as there were no boards, he was obliged to sleep on the damp ground. He was soon after seized with a low typhoid fever, which rescued him from a disgraceful death. The commission of such a deed by a Buddhist priest is of course very exceptional; but the fact remains that many of them occupy the same dangerous border-land of careless and immoral living from which this man so easily slipped into the abyss of crime. One of the duties of the abbot consists in attending to the morals of his priests; and in each monastery there is a tribunal, before which priests are occasionally arraigned for offences, such as drunkenness, profane swearing, whoredom, thieving, &c. The punishment is a flogging, administered with hearty goodwill by one of the lay brothers, on the naked back of the offender. The priest who has been thus punished is further degraded by being made to beg his bread from temple to temple. In the city of Canton, priests who have been arraigned before the abbot for any of these offences and flogged have to spend the thirty days of each calendar month throughout the course of the year thus:—five days at the monastery of Honam; five at that which is called the Flowery Forest Monastery; five at the monastery of the Great Buddha; five at the temple of Longevity, and five at the monastery of the Sleeping Buddha. The apartments allotted to these degraded priests are the worst which the monasteries contain, and the rice doled out to them is coarse in quality and scanty in measure. So illiberal

is the hand which supplies their necessities, that the pangs of hunger not unfrequently compel them to traverse the streets with wallets on their backs, begging food from door to door. I remember seeing a young priest bastinadoed and degraded in the monastery of Honam for having stolen some articles of wearing apparel belonging to a brother monk. I had known him for several years. When I first saw him, he was not more than ten years of age. When he arrived at years of discretion, however, it was discovered that he was addicted to opium-smoking and gambling; and that to obtain the funds requisite he was obliged to steal. His tutor, who was an incorrigible opium-smoker, had trained up his pupil in the ways of vice. He called me on one occasion to admonish the young man, in whom he still professed to feel an interest, and he was both surprised and indignant when I informed him that I thought the evil work of demoralization, which he was so desirous of checking, had had its commencement during the time the youth was under his care. I could adduce many more instances which came under my notice during my long residence in China, of the depravity of the Buddhist priesthood. The examples already given are sufficient to indicate that my statement as to the low morality of the order is not exaggerated. The priests do not appear to attain to a good old age; and those among them who have reached fifty years seem very infirm and decrepit.

It is customary to burn the dead bodies of Buddhist priests, and the ceremony of cremation invariably takes place twelve hours after death. One afternoon in March, 1856, I witnessed it in the monastery at Honam. As I entered the inner gates my attention was directed to an apartment, the doors of which were crowded by a number of priests arrayed in sackcloth, and wearing white bandages round their foreheads. Drawing near I learned that the priests were preparing to convey to the funeral pile the mortal remains of a departed brother. The corpse, attired in a cowl and with the hands fixed in the attitude of prayer, was placed in a bamboo chair in a sitting posture, and carried to the pyre by six secular monks. All the monks were in attendance, and walked two abreast, immediately

behind the remains of the departed friar. As the long procession advanced, the walls of the monastery echoed with the chanting of prayers and the tinkling of cymbals. When the bearers reached the pyre, they placed the chair containing the corpse upon it, and the fagots were then kindled by the chief priest. Whilst the body was enveloped in flames, the mourners prostrated themselves upon the ground in obeisance to the ashes of one with whom they had been accustomed to join in prayer and praise. When the fire had burned itself out, the attendants collected the charred bones and placed them in a cinerary urn, which was then deposited in a small shrine within the precincts of the monastery. The cinerary urns remain in this shrine until the ninth day of the ninth month, when the ashes which they contain are emptied into bags of red cloth, which are then sewn up and thrown into a large ossuary, or species of monastery mausoleum. These edifices, built of granite, are called by the Chinese Poo-toong-tap, and are upon an extensive scale. That belonging to the monastery of Honam is a noble piece of masonry, and is divided into two compartments, one being for the ashes of monks, and the other for those of nuns. The bags of red cloth with their contents are consigned to these receptacles through small apertures just sufficiently large for their admission. At the monastery called Wallam-sze, or Flowery Forest, the remains of the monks are burned in a temple set apart for the purpose. It is some distance beyond the north-east gate of Canton, and the bodies of the dead priests are carried to it in large sedan chairs which are inclosed on all sides. The ashes of the monks of this monastery are conveyed to a mausoleum beautifully situated on the banks of a small rivulet called King-ti-hang, which flows at the foot of the White Cloud Mountains. The remains of monks are not, however, always disposed of by cremation—occasionally they are interred. In June, 1871, the remains of Hang Sun, one of the most distinguished of the monks of the Honam monastery, were conveyed for interment to the cemetery at Tai-kum-chung. A newspaper correspondent in writing of the ceremony thus described it:—

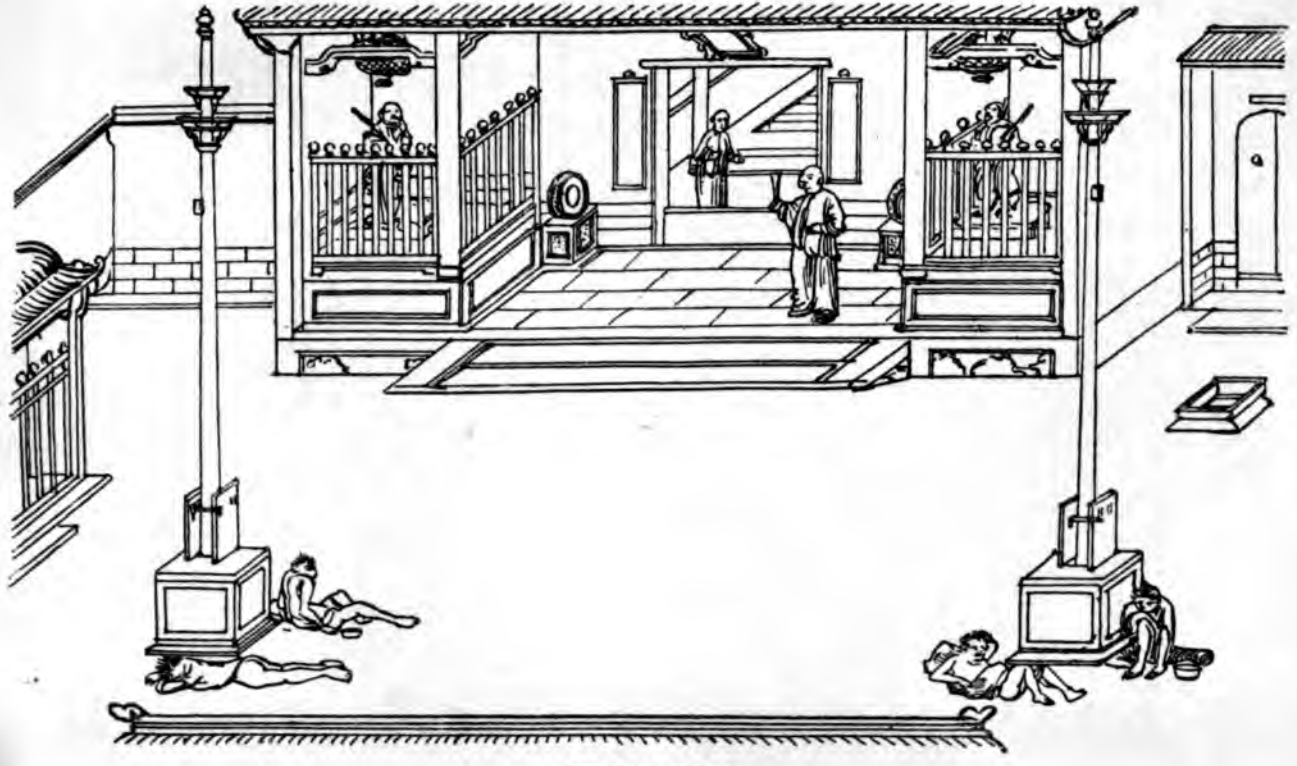
"Previous to the removal of the corpse, bonzes, to the number of 200, assembled to assist in discharging the last rites. Around a temporary altar, which was erected in the hall where the dead man lay in state, many of the monks arranged themselves in order, and engaged in a mass for the repose of the soul of their departed brother. At the close of this ceremony, an aged priest, clad in purple vestments, came forward, and presented to the portrait of the deceased, which was suspended above the temporary altar to which I have referred, the insignia of the high office which, it appears, the departed friar had at one time held. A conductor of ceremonies then gave commands for the removal of the corpse —a command which was quickly obeyed. The priests now arranged themselves in long rows on each side of the avenue by which the monastery is approached, and, as the coffin was borne past, they followed it, two abreast, to its last resting-place. At the outer gate of the monastery two monks were stationed, whose duty consisted in giving to each respectable person present a small piece of silver money. Each gift of this nature was inclosed in a white paper envelope, upon which Chinese characters, implying 'lucky money,' were written. A great many gentlemen from the city and its environs, who were friends of the deceased, joined this sombre cavalcade. Each of them, as well as each of the monks, wore on the occasion a broad white sash round his waist."

As regards architecture and internal arrangement, all the large monasteries are precisely alike. As the visitor enters the gates his attention is arrested by two large figures. These are called Chun-Kee and Mā-Sic, and the gates are supposed to be in their charge. Under a second gateway there are four figures called Mo-li-Hang, Mo-li-Shon, Mo-li-Hoi, and Mo-li-Ching, of equal size with the former, and placed two on each side. They are described as the representatives of the North, South, East, and West of China, and are supposed to give effect with alacrity to the will of Buddha. Beyond the second gateway is the principal hall of the temple, in which are placed the three idols known as Buddha Past, Present, and Future. In the rear of this principal hall are two others, the one of which contains a dagoba,[1] under

[1] Many of these dagobas are made of white marble, and are very grand and imposing. The dagoba in the Hoi-Tong-sze, or Ocean Banner Monastery, is magnificent, but it is surpassed by one in a large Lama temple at the north side of the city of Pekin. On the sides of this dagoba there are representations of

which there is a relic of Buddha, and the other an idol of the goddess of Mercy. There are also several other smaller shrines of Kwan-te, Vishnu, and other deities of less note. One of these contains an idol of the first abbot of the monastery. Before it is placed a board on which are recorded the names of all the departed abbots of the cloister. On each side of the large courtyards in which the principal halls of the temple are erected, are rows of cells for the monks, a visitors' hall, a refectory, and, sometimes, a printing-office, where the liturgical services used by the priests, new works on the tenets of Buddha, and tracts for general distribution are printed. The visitors' hall consists of two chambers, between which there is a courtyard. On entering this hall the visitor goes to what is termed the lowest chamber, where he remains until he is bidden by the priest whose duty it is to receive the guests, to a more honourable apartment. The refectories are very large, and the priests, who are regarded as guests, are so disposed at table as to enable the abbot, who is *ex officio* their host, to see their countenances. Tables are arranged on each side of the hall, and only a single row of monks is seated at each table, their faces, of course, being turned inwards, while the abbot presides on a *daïs* placed at the upper end between the rows. In a country where people are so much addicted to form and ceremony, the observance of this custom is looked upon as the essence of politeness. The priests are summoned to breakfast and dinner by a gong, and are obliged to appear on such occasions attired in their cowls. When they are all assembled and seated, a master of ceremonies makes his appearance, and, at a sign from him, they all rise from their seats, and, placing their hands in the attitude of prayer, repeat a grace. A portion of the food thus blessed is then placed on a stand at the door of the refectory, as an offering to the fowls of the air—an observance which is much appreciated by a large

Buddha's birth; his early training for the priesthood; his narrow escape from the hands of wild barbarians, who plotted his destruction; his merciful preservation by the interposition of a sacred flower, which is ever attending upon him; his death and deification. Under the dagoba, a dress of Buddha is said to have been deposited. Dagobas, in some instances, are of a pagoda-shape, as in the Flowery Forest Monastery in the city of Canton, and in the Mā-cha Monastery in th vicinity of the same city.



A BUDDHIST TEMPLE.

company of sparrows, who present themselves with polite regularity at the hours of breakfast and dinner. The food served in the refectory is of a vegetable nature only. As such a diet, however, although prescribed by the rules of the order, is distasteful to the priests, all who have incomes sufficiently large have private messes, consisting of six or eight members, at which roast pork, boiled fowl, and salt fish are eaten with great relish, and occasionally washed down by potations of strong spirituous liquor. While at dinner in the refectory, the priests are supposed to maintain strict silence, although there is no Reader, as in many Christian monasteries, to occupy their attention. The walls of the dining-room, however, are covered with boards, upon some of which are painted in very legible characters quotations from various moral writers, warning the priests of the impropriety of eating too hastily or impatiently, and urging the importance of the rules of the dining-room. Upon others are recorded the rules of the monastery, and the vows of the monks.

In some of the temples the idols are very numerous, and in Yang-chow Foo I visited one in which there are said to be no fewer than ten thousand. The idols, which are very diminutive, are contained in one large hall, and in their fanciful but orderly arrangement present a very singular appearance. In the centre of the hall stands a pavilion of wood, most elaborately carved, under which is placed a large idol of Buddha. The pavilion within and without is literally studded with small idols which are, I believe, different representations of the same deity. On each of the four sides of the hall are small brackets supporting idols of Buddha; and a still larger number of these are placed on the beams and pillars of the vaulted roof. Two are full-sized figures of the sleeping Buddha. At Pekin and Canton there are halls precisely similar. The hall of ten thousand idols at Canton is, like the monastery of which it forms a part, in a most ruinous state, and the majority of the idols with which its walls were at one time adorned have disappeared.

Idols[1] are usually made of wood, but clay is also frequently

[1] In a monastery at Hae-loong-tang, in the province of Chi-li, I saw, on an altar, figures in copper of human beings, males and females, which somewhat

used. In the prefecture of Shu-hing, where marble quarries abound, they are in many cases made of that material. At Pun-new-chan, a market town on the banks of the Grand Canal, I saw in a ruined monastery three large iron idols representing the Past, Present, and Future Buddhas. I have also seen in certain temples stone, earthenware, and porcelain figures. The three large idols in the Tai-fat monastery at Canton, are said to be made of copper, and many of the small idols of Buddha are also said to be made of the same material. Buddha is represented in a variety of postures, and some of the figures have smiling, whilst others have sorrowful, countenances.

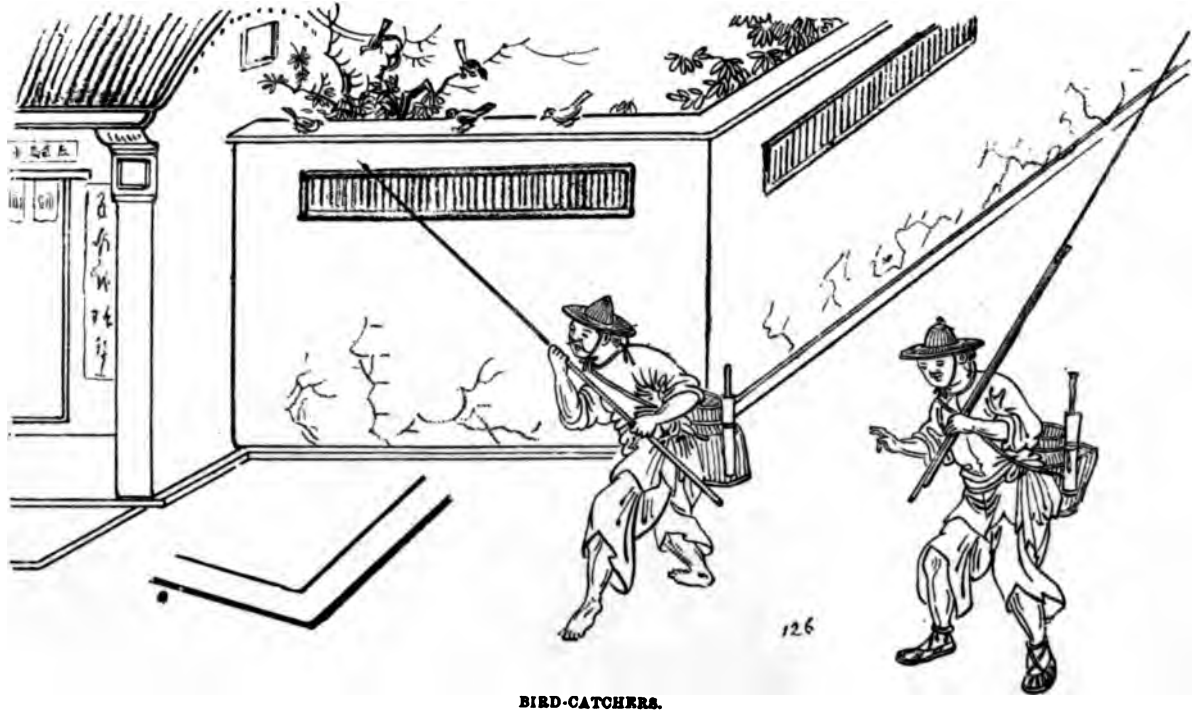
Buddhist temples are more frequented by female than by male votaries, in search of such blessings as wealth, offspring, longevity, or literary distinction. To prevail upon the deity to grant the gift prayed for, the votary repairs to the pagoda in the large hall of the temple, and there, in presence of the various figures of Buddha, prefers his petition, and offers a vow to preserve the life of some living creature—such a vow being regarded most favourably by Buddha. The animal, very often a fowl, is then presented in front of the pagoda, and solemnly dedicated to the deity, after which it is consigned to the especial care and blessing of the priests, ample provision for its maintenance having been previously made. In the monastery of Honam, Canton, there is a large pig-sty containing ten or twelve sacred pigs of very ample dimensions, for which provision has thus been made. Of all the sacred pigs which I saw, by far the largest was in the Pow-toong monastery, in the vicinity of Wu-chang. It was perfectly black, and had been presented to the temple in the year 1855, by a rich Chinese merchant. At the former monastery, in addition to its well-stocked pig-sty, there is a poultry-yard well filled with fowls, ducks, and geese, and a pen containing a few sheep and goats. In some of the temples

surprised me. Such figures are, I believe, not at all uncommon in the monastic establishments of North China. Some of them tend to remind the beholder of the mythological story of Jupiter and Europa. The essence of this corrupt worship, which the Buddhists borrowed from an Indian religion, consists, I suppose, in a reverence for the male and female principles of the universe.

one may find several head of horned cattle placed there by anxious suppliants. In one monastery near Hoo-shee-woo, in the province of Chili, I saw a number of sacred horses and mules; and of all the *equidæ* I saw in China, these were the best groomed. All animals thus consecrated to Buddha are, as a rule, carefully tended by the monks; and when they die, their remains are consigned to the earth with no ordinary degree of tenderness. In the grounds attached to many of the temples are ponds into which fishes of all kinds, rescued by worshippers of Buddha from the troughs in which they lay exposed for sale at the fishmonger's stall, are thrown as votive offerings. On the banks of such ponds generally stands a pillar of stone, upon which the words, "Preserve life," are inscribed in large characters. In the temple at Honam I once saw a person offering to Buddha ten or twelve large carp which were disporting themselves in a tub of water placed in front of the altar, and which were eventually put into the pond. In the temple of the Flowery Forest monastery, or Temple of the Five Hundred Genii, as it is not unfrequently called, there is a pond in the rear of the visitors' hall, the waters of which are alive with tortoises placed there by votaries desirous of rescuing them from the table of the epicure —an act considered so highly meritorious as to procure from the beneficent Buddha temporal blessings. Another mode of propitiating Buddha, is to set at liberty a number of sparrows or pigeons. At the temple to which I have just referred, I once saw a lady making a vow before its beautiful marble pagoda to preserve the lives of several tens of sparrows. When the vow had been made, the cage containing the birds was carried by the priest in attendance into an adjoining corridor, where the lady, opening the door of their prison, set them free. As sparrows are so frequently made the subject of a vow, large numbers of them are in consequence exposed for sale at the shops of poulterers. The birdcatcher has rather a singular method of taking these birds. He besmears the end of a long rod with birdlime, and so soon as he espies a number of sparrows clustering together on the ground or among the long coarse grass, he thrusts the point of his rod amongst them with such

dexterity as generally to bring away one or two on the end of it. The captured birds are then lodged in a cage which he carries on his back. In several Buddhist temples there are cages resembling hen-coops, containing pigeons which have been bought and placed there by the monks themselves. On the doors of the cages are written the words, "Preserve life;" and on a visitor to the temple dropping a piece of money—the value of a pigeon—into a cage, a feathered inmate is set at liberty by a monk in attendance. Sometimes the vows which are made at the shrines of Buddha are not fulfilled until the blessing which the votary seeks has been bestowed. Upon receiving the blessing, he seldom fails to return to the temple and fulfil it, lest he should be visited for his unfaithfulness. One of the vows sometimes made by votaries of both sexes, is that of abstinence from animal food for a definite period of time. I have known many instances where this vow has been openly violated. With the view of making atonement for sins some expend large sums of money in paving highways. Thus one of the flights of granite steps by which the White Cloud Mountains are ascended was erected at the expense of a widow by way of atoning for the sins of her husband.

Many of the Buddhist monasteries have been built on the sides of hills and mountains, and command extensive and magnificent views. The most beautiful I have seen in the south of China, in point of situation, is that called the Ting-hoo-Shan on the banks of the western branch of the Canton river, and near the entrance to the Shu-hing pass. On all sides of this monastery lie scenes of rich variety and beauty. Here spread wide plains adorned with waving grain; there hills covered with trees of luxuriant foliage, rise in gentle slopes, down which rivulets hasten to lose themselves amongst the stately trees that surround the monastery. In the distance, the mountains forming the Shu-hing pass raise their summits towards the clouds, while between their rugged sides the western branch of the Canton river rolls with apparently resistless impetuosity, till widening beyond into a smooth expanse, it presents the appearance of a lake at the base of the mountains. At this monastery there is a pagoda shrine which is regarded as very sacred; and which no



BIRD-CATCHERS.

one is allowed to enter who has not first washed his body in holy water. Jars filled with holy water are also kept at this temple for the purposes of sale, and while I was there, three nuns arrived who had come to purchase a supply of the sacred element. The monastery suffered much during the rebellion of 1855. It is now, however, rebuilt.

Near the Kum-Shan or Golden Hills, and about twenty miles in a westerly direction from Canton, stands another monastery, which in point of beauty of situation, is entitled to rank next to the Ting-hoo-Shan Monastery. It is so situated on the banks of the Canton river, that during the summer season, when the river is very full in consequence of heavy rains, it is entirely surrounded by water. On its west side, forming a bend of the river, are the Kum-Shan or Golden Hills, from the summit of which there is a charming view of the surrounding country. Near this point the banks are adorned with groves, amongst the trees of which nestle neat-looking villages. This monastery was founded upwards of eight hundred years ago, and in consequence of its great antiquity, and the want of funds for repairs, it is now in a very dilapidated state. Its antiquity, however, and the beauty of its situation have caused it to be regarded by the Chinese as one of the seven wonders of the province of Kwang-tung.

Of the monasteries I visited in the midland provinces, by far the most beautiful is that of Teen-tung-Sze, in the province of Tche-kiang. It is distant thirty English miles from the city of Ning-po, at the head of a beautiful valley. The immediate approach is through an avenue of lofty cedars, and the hills which inclose it are covered with trees from base to summit. I was disappointed with the buildings of the Khan-loo or Sweet Dew Monastery, which is situate at Chin-kiang. It is delightfully placed on a high hill, and commands a most pleasing and extensive view. Its name is said to have been given to it by one Chong-Fee, who was either the friend or brother of Lou-Yuen-Tak or Lou-pee, one of the Chinese emperors. Before ascending the throne, he is said to have visited this cloister, and to have written the sentence now recorded on a tablet—*Tsin-San-Tae-Yeh-Kiang-Shan*, or "The largest river and most

important hill of which the empire can boast." This statement is certainly true of the river, for the stream which rolls so majestically past the base of the hill is the Yang-tsze.

The most beautiful of the monasteries which I saw in the north of China was the Ta-chia Sze. It lies at a distance of twenty-three English miles to the north-west of Pekin. In the grounds there is an ornamental pond containing a great number of goldfish; and a spring of singular purity, into which visitors throw copper cash to enable the priests to buy birds from the poulterer in order to set them free. There is also a graceful pagoda used as an ossuary for the ashes of priests. Occasionally the grounds and courtyards of temples are ornamented in the most fanciful way. The monastery of Chow-chong-Sze, however, at Chow-loong-shan, a city on the banks of the Grand Canal, bears the palm in this respect; and of those remarkable for their rockeries the Longevity Monastery in the western suburb of Canton may be mentioned.

In China there are no rock-cut temples. India, it would appear, is the only country famous for such singular structures. My attention was directed to some very diminutive shrines and idols of Buddha, carved on the sides of old red sandstone rocks. The most singular of these bas reliefs were those which I saw in the vicinity of Hang-chow.

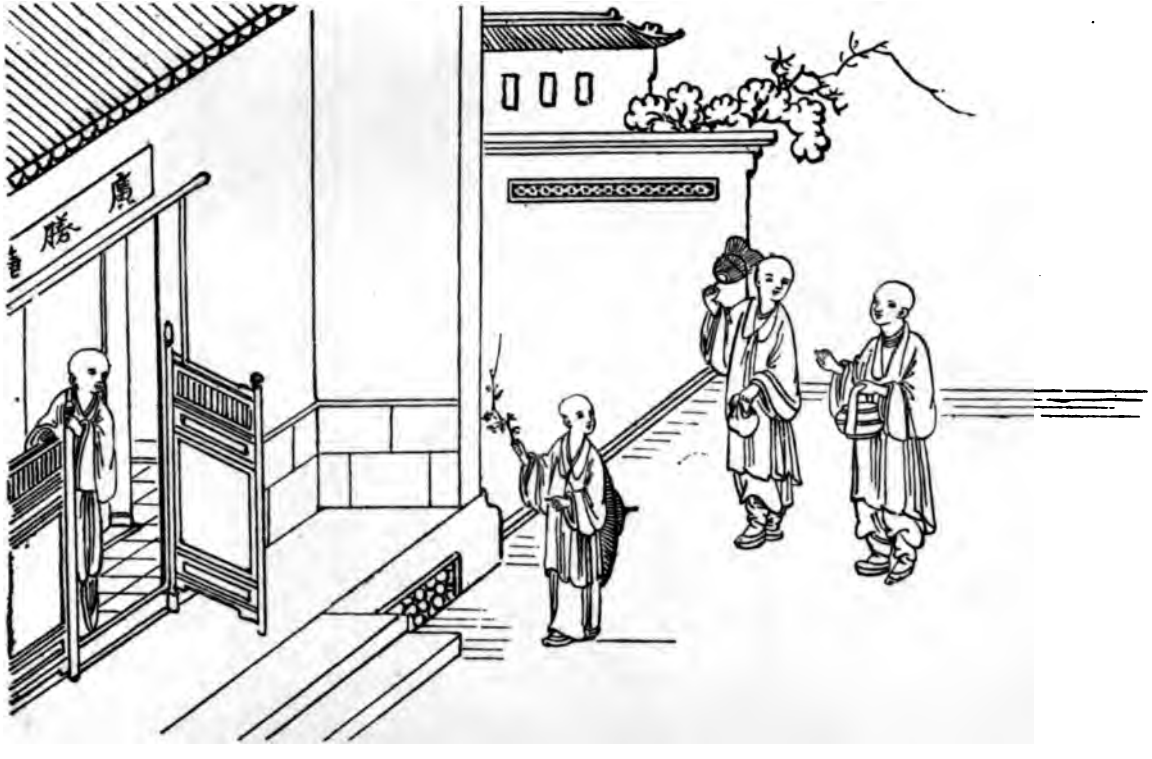
The friars have very singular legends to tell. My attention was directed by one of the priests of the Kum-Shan Monastery, to a tablet upon which were inscribed a few verses of poetry, said to have been composed several centuries ago by a mandarin who passed a night there on his way from Canton to Pekin. The stanzas referred to a dream which the mandarin is said to have had under the hospitable roof of the friars, and in which he saw a priest worshipping him, and presenting him with cakes of rice-flour. Next morning, as he was preparing to resume his journey, a priest came towards him, bearing in his hand a tray covered with cakes of rice-flour. He was at once reminded of his dream, and he asked the priest to whom he was going to present the cakes. The latter replied that he was on his way to place them upon the

altar in honour of a monk who flourished two hundred years before, and was canonized after death. The mandarin having summoned the friars into his presence related his dream, and asked the interpretation of it. It was not far to seek. Strong believers in the doctrine of metempsychosis, the priests at once concluded that the mandarin was no other than the famous monk, who had returned to earth as a political ruler of the people.

Of the Jade Stone Flower Monastery, which is in the city of Yang-chow Foo, in the province of Kiangsoo, I was told a singular legend. About thirteen hundred years ago, a very extraordinary flower—so the story runs—bloomed in the garden of a house in Yang-chow; and the Emperor Yung-kwang hearing of the marvel, proceeded to the city to inspect it. The journey was rather long, and when his majesty travelled by water, his barge was drawn by men and women in fine clothing; and, when he rode, the team of his carriage consisted of human beings not less imposingly arrayed. The house was fitted up as a temporary palace for his convenience, and attracted by the singular beauty of the flower, which he daily inspected, the emperor resided for some time at Yang-chow. Eventually, however, feeling that his health was declining, he set out for Lok-yang, his capital—a city in the province of Honan. He died *en route*, and the palace was converted into a monastery, and called Koong-wah-koon, or Jade Stone Flower Monastery, Although it was in a very ruined state when I visited it, I was kindly received by a few Buddhist monks, who informed me that the flower had long since passed to the Western Paradise, there to bloom in the vigour of immortal youth.

The Buddhist nunneries in China are very numerous. The small nunneries contain from ten to twenty inmates, while in others there are upwards of eighty nuns. They are supported by funds arising from endowments of houses or lands. Aspirants are received into the nunneries at the early age of ten, and their novitiate continues until they have attained their sixteenth year. At this period the female mind is considered as mature, and they are called upon "to take the veil." The ceremony consists in the candidate making a declaration in the presence.

of the idol of Koon-Yam, the Goddess of Mercy, that she will maintain a state of perpetual virginity, that she will neither eat fish, nor flesh, nor fowl, that she will drink no wine, and that she will endeavour to obey and carry out in her daily life the tenets embodied in the religion of Buddha. This declaration having been made in the presence of the idol of Koon-Yam, and in the hearing of witnesses, the head of the young lady, which has been kept partially shaved since the day she entered the nunnery, is entirely shaved by a female attendant, and she is attired in robes bearing a striking resemblance to those worn by the monks of the sect. The costume of a nun resembles that of a monk so closely, that a foreigner experiences no small difficulty in distinguishing the one from the other. Although it is usual for candidates for the sisterhood to enter the convents at ten, there are many who have recourse to this life of retirement at much more advanced periods of life. The great majority of the women are from the lower ranks. All classes of society, however, are represented in the cloister. Female members of wealthy families are occasionally induced to go there to avoid unwelcome matrimonial alliances. Each nunnery is presided over by a lady abbess, who is called in Chinese Sze-Foo. The office is held for life. The duties of the nuns consist principally in offering up prayers and masses to Koon-Yam, in behalf of the spirits of deceased women. For this purpose they go generally in a party of nine to the house of the deceased, and having taken up their position before the altar prepared for the occasion, and behind which is a small idol of Koon-Yam, they chant prayers all day long. In the absence of all such engagements, they spend their time at the nunneries in a most indolent way, lounging about as if utterly devoid of energy. This at all events is my conclusion after visiting several such establishments. The observation applies with greater force to the senior nuns, as the younger and poorer sisters embroider silk, in order to enable them to command more of the common necessaries of life, than the small portion of the endowment fund allotted to them places at their disposal. At the celebration of the Chinese New Year festivals in 1860, I saw a party of nuns at a pic-nic in the pleasure grounds attached to



BUDDHIST NUNS.

one of the principal temples at Canton, and the zeal with which they entered into a little recreation could not have been surpassed by a bevy of school-girls holiday-making in the green fields of merry England.

The Buddhist nunneries have not escaped from the grave charges to which I referred when treating of Taouist institutions of this kind. In proof this I may make an extract from the columns of the Hong-kong *Daily Press* of Friday, September 13th, 1872.

"It seems," says the correspondent from whose letter I quote, "that the Buddhist and Tauist nunneries in China are no purer than their sister institutions in Europe. Those in Wu-chang, at any rate, have been accused of corrupting the morals of the people, and a virtuous (?) mandarin hearing what was going on, has pounced upon the nuns, and nearly put an end to their order.

"The news at first created great commotion in the temples, and many of the inmates escaped—especially those of the Tauist sect who had only to undo their hair, change their dress, put on ear-rings, and the disguise was complete. It was not so easy, however, for the Buddhist nun, with her shaven head, to elude the search of the yamen runners, probably having, also, too little money to offer as a bribe. Some twenty of them, with a few notorious Tauist ladies, were taken into custody. They were nearly all young, their ages ranging between eight and twenty-six. This mandarin afterwards issued a proclamation, stating in a general way that the bad repute of the nunneries had necessitated his taking this decided step, and calling upon the relatives of those whose names were appended to come and take the girls home; otherwise they would be handed over to any eligible parties who might wish to have a wife."

LAMAISM.

About 350 years after Buddhism was officially recognized in China, it was introduced into Thibet, and thence, in course of time, spread to Mongolia and Mantchuria, where it still flourishes under the name of Lamaism. The lamas or priests acknowledge as their spiritual head the Grand Lama of Thibet, who is to them what the Pope of Rome is to the priests of the Latin Church. This pope of Lamaism is the political as well as spiritual ruler of Thibet, and is subordinate to the Emperor of

China only. The present ruler has invariably and decidedly opposed all European travellers entering his kingdom ; and, during my stay at Pekin in the spring of 1865, he sent a despatch to the Emperor of China, requesting his imperial majesty on no account to sanction the departure of Europeans from China *en route* to Thibet, and assigning as a reason that on the last occasion the crops had failed, cattle had become barren, and women had turned aside from the paths of virtue.

The lamas are chosen from all classes in society, and in Mongolia each family in which there are two or more sons is obliged to dedicate one to the service of Lamaism. Like their *confrères* in China, each lama is a celibate, and shaves his head. His dress consists of a long yellow robe. This is bound round the waist by a girdle to which is attached a fan case, and, sometimes a case containing a spoon, a knife, a pair of chop sticks, and a brazen wine cup. When conducting the public services of their temples, the lamas wear cloaks and caps of the same colour as their robes, the cap somewhat resembling the helmet conspicuous in our representations of Britannia. Upon entering the temples to celebrate public worship, the lamas are received at the door by the chief priests. During prayer they sit in Turkish fashion, with their legs tucked under them, upon long low ottomans arranged on each side of the hall by which the high altar is approached. Their prayers invoke the blessing of the idols of the sect upon the emperor, the priesthood, and the state. They are intoned, and, in some cases, are so well rendered as to remind Europeans of the cathedral services daily celebrated in Christian lands. In some instances, this is done to the blowing of horns and shells, and the clapping of hands. A very singular musical instrument is also used, consisting of a human thigh bone hollowed out and converted into a musical pipe. Whilst the lamas are engaged in public prayers, the chief priests, who on such occasions wear dark purple robes, pass along the lines of praying priests, and cense each worshipper. When I was at Lama-miou, a market-town in Mongolia, I witnessed in one of the temples a curious incident. The lamas who were present, after praying for twenty minutes, were each, whilst in a sitting posture—the attitude of prayer—presented

with a cup of brick-tea, served up with butter, and of the consistency of soup. Before they partook of this beverage, one of the chief priests, standing in the centre of the temple, informed them in a loud voice that the tea had been graciously provided for them by the last will and testament of a good Mongolian prince, recently deceased, and that they were in duty bound to pray for the repose of his soul. Having drunk the tea, the ecclesiastics resumed their prayers in good earnest for the space of twenty minutes. At the close, each lama was presented with a large cake, also provided by the will of the deceased prince.

Being celibates, the lamas reside in monasteries. In the Ta-fo cloister which I visited at Pekin, I found no fewer than one thousand inmates. In the town of Lama-miou there are no fewer than ten thousand monks, and at Ye-hole they are equally numerous. By way of penance, they not unfrequently leave their monastic retreats on toilsome pilgrimages to distant shrines. Such journeys occupy long periods of time, as the pilgrims not only walk at a very slow pace, but at the end of every three steps prostrate themselves and perform the Kowtow. In 1865, a friend of ours met a lama who had left his home on a pilgrimage to the Woo-tai Shan monastery in the province of Shen-si, and who informed him that twelve months would elapse before he reached his journey's end. Many of the lamas, however, do not reside in monasteries, but lead a nomadic life on the vast plains of Mongolia, acting not only as priests in their respective encampments, but as shepherds. They often suggested to my mind shepherds who, of old, watched their flocks and herds in the valleys of Judæa. Thus Moses kept the flock of Jethro, his father-in-law, a priest of Midian. The twelve patriarchs were also shepherds, and David was called from leading his father's sheep to contend with the formidable giant of Gath. In some cases, I observed the ladies of Mongolian families tending the flocks, and there are several passages in Holy Writ,[1] which indicate that in ancient Palestine work of this kind not unfrequently devolved on the daughters of emirs or chieftains. I looked in vain, however, amid so much that

[1] The passages I allude to are Gen. xxiv. 17, 20; xxix. 9; Exodus ii. 16.

reminded me of what I had read of patriarchal times, for "towers of the flock," as those structures from which the approach of an enemy might be discovered, are termed in Scripture. Once, indeed, I saw at a considerable distance what appeared to be a tower of this kind, but on advancing a couple of miles towards it, I discovered it to be a lama temple.

Lama temples are, as a rule, very imposing. Amongst the most noticeable are those which were built at Ye-hole, by the Emperor Kien-lung Wong. One of these has a copper dome, which, being highly burnished, is of dazzling brightness when the sun shines upon it, and has the appearance of gold. When I visited the temple of Lama-miou, and while standing in the principal shrine, inspecting more especially the eight or ten large, yellow satin umbrellas, and banners of the same material upon which were representations of Buddha, I was accosted by one of the priests. In the course of an interesting conversation he informed me that there resided in the town, a lama able to predict with perfect accuracy every event which was destined to occur throughout the course of the ensuing five hundred years. It was also in the power of this prophetic lama to call to mind every event of the past five hundred years. I was most anxious for an interview, but his engagements were so numerous as to preclude the possibility. In the Ta-fo temple at Pekin, there is an idol—said to have been brought from Siam—which is seventy feet high; and, as a rule, the idols in lama temples are larger than those in the Buddhist temples throughout the empire. On the altar of this colossal idol are placed incense burners, candlesticks, and stands for flowers. Such vessels are made of zinc or copper, or of marble. In addition, a singular vessel which consists of the upper portion of a human skull, lined with gold, or silver, or copper, and filled with precious articles, may be sometimes seen upon altars. The skull is either that of one who has been distinguished for his abilities, or of a youth who has died in his eighteenth or nineteenth year—an age which is regarded with peculiar reverence by the Mongolians. At the gates of many of the temples are prayer wheels. On each wheel a prayer is recorded, and the votary who is passing by, or who is unable to remain in the temple

until the service is concluded, repeats once the prayer which he is about to set in motion, and then turns the wheel and goes his way. The wheel is supposed to waft the prayer to heaven and the petition is considered to be repeated, as often as it revolves. Another feature of the courtyards of monasteries is the prayer-pillars. These consist of stone pillars upon which are engraven prayers to Buddha. They are placed in the courtyards of the monasteries, so that monks may be induced as they walk to and fro, to pause and engage in devotion. They are often elaborately carved.

It has often been remarked that Buddhism—especially Lamaism—has many external points of resemblance to Roman Catholicism. The many Christian forms and ceremonies which were pressed into the service of paganism by the priests of Thibet, were probably derived from Nestorian and Roman Catholic missionaries who laboured in Central Asia. Indeed, the whole system of Lamaism seems to have been re-organized on that of the Roman Catholic Church, and this pagan worship is said not only to have its pope, its cardinals, and its bishops, but infant baptism, confirmation, litanies, processions, services with double choirs, masses for the living and the dead, the worship of saints, exorcisms, and fast days; in addition to which may be mentioned the use of the cross, the mitre, the dalmatica, the cope, chaplets and rosaries, holy water, flower-stands on the altar, and so forth. I am unable to speak with certainty on *all* these points, but it has been asserted that they are to be found in the Buddhist church of Thibet. From Thibet many of these ceremonies found their way into China, but they are much less numerous in the *cultus* of the Buddhist priests of the Empire, than in that of the lamas of Thibet, Mongolia, and Mantchuria.

MOHAMMEDANISM.

Confucianism, Taouism, and Buddhism are not the only religions of human origin which have obtained a *locus standi* in the empire. Within six hundred years after the religion of Buddha had been established in China by the Emperor Mingti, an Arab, called Wos-Kassin—supposed to have been a maternal

uncle of Mohammed—introduced into the "central flowery land" the faith of Islam. This apostle of Mohammedanism, together with a chosen band of followers, arrived in China in the seventh century, and proceeded to disseminate that strange system of falsity to which its founder gave such vitality, by constituting himself the relentless antagonist of idolatry, and the uncompromising promulgator of the doctrine of the unapproachable supremacy and perfect oneness of God. Its converts—who are not drawn from the ranks of the poorer classes only, but include a great number of the wealthy and respectable—are to be found especially in the northern, southern, and western provinces of the empire. In the northern and western provinces they are very numerous, whole villages being occupied by them alone. During the campaign in the North in 1860, the Moslem soldiers in the Indian regiments which were sent to China found many warm friends among their Chinese co-religionists, between whom and themselves there was the powerful bond of hostility to idolaters. The Chinese Mohammedans are by no means disobedient to the injunctions of their prophet, which impress upon them the sacred duty of warring against the enemies of the faith. They are perpetually at war with the government of the country. In 1863, the Mohammedans living in the North of China were in a state of open revolt, and spread ruin and devastation on every side. So formidable did they prove that the Governor-General of Canton, Lew Tchang-yu, who, as Governor of Kwang-si, had acquired a reputation for great military genius, was summoned to Pekin to take command of the army, which had hitherto proved unsuccessful against the Moslem rebels. In the same year a commissioner, named Salin, arrived at Canton to obtain funds for the maintenance of an army engaged in suppressing a similar uprising by the Mohammedans in the western province of Yunnan.

Although the Chinese Mohammedans have for centuries been separated from their co-religionists of other climes, they hold with much tenacity the doctrines which Mahomet taught. They invariably represent God as the Supreme Eternal Being, before all worlds, neither begotten nor made, and maintain that there is none like Him. They acknowledge their belief in the

existence of angels, and describe them as beings of absolute purity, variously occupied in the service of their Creator. Four of the angelic host who serve God day and night, they hold in especial reverence, namely, Gabriel, the minister of revelations; Michael, the guardian angel of God's ancient people Israel; Azrael, the messenger of death; and Israfael, to whom it has been deputed to summon all men, the quick and the dead alike, that, in the presence of God, they may give an account of the deeds done in the body. Two angels are supposed by them to accompany every man in the journey of life, to note his various actions, and report them fully to the Supreme Being. They are taught by the Koran to look upon the Paradise of God as a region within which provision will be made for the indulgence of those "fleshly lusts, which war against the soul;" and in speaking with Mussulmans of a future state of rest, it is easy to discover that the notions which they entertain with regard to it are of a very sensual nature. They hold, of course, that Mohammed is the chief of all the prophets whom God has sent; and the number of these is not less than 224,000.

In the practice of the duties enjoined by their religion, the Mohammedans of China appear to be quite as strict as those whom I have seen in Egypt and other countries. They pray five times a day—a duty which is not considered obligatory by all Mohammedans, many of whom only pray thrice a day. They worship with their face toward the holy city of Mecca, with the usual genuflections. When they are going to read the Koran, they wash their hands before they presume to handle the sacred book. Every Friday—the Mohammedan Sabbath—they resort in large numbers to the mosques. When engaged in the worship of the sanctuary they wear a long white robe, and a turban of the same colour. Before entering the mosque they take their shoes off, but they do not, like the Arabs, carry them into the temple, holding them in the left hand, sole to sole. Women and youths are excluded from their congregations, and the men maintain the utmost gravity of demeanour during the service. So soon as prayers are over, they return to their ordinary occupations. On one occasion finding myself on a Friday in Chan-chu-kow—an influential town

situated at the base of the Great Wall of China—I went to see its mosque, a spacious and not inelegant building, which commands an extensive view of the city. In its courtyard was a very well-dressed, handsome youth of fourteen or fifteen years of age, who, in answer to my question why he waited outside instead of joining the worshippers, informed me that he was under the prescribed age. The mosque inside was literally crowded with votaries, the best-dressed Chinese I ever saw. The Koran was preached by a priest, leaning, as is the custom, upon the top of his staff—as Jacob "worshipped, leaning on the top of his staff."

The stated seasons for fasting, are observed by Chinese Mussulmans with apparent strictness. During the Ramadan, which is the ninth month, they appear to spend the greater portion of the time within the walls of their mosques; and the attenuated appearance of many of them is a very good proof that their abstinence has been genuine. The duties of almsgiving, and of abstinence from all intoxicating wines, and from swine's flesh, are strictly observed by them at other times also. A Chinese author, noticing this abstinence from wines and certain meats, and also Moslem alms-deeds and kindnesses to dumb animals, accuses the followers of Mohammed of having borrowed these features of their religion from Buddhism—an accusation which Mohammedans indignantly repel. Of alms they give apparently very liberally every Friday. As a rule, however, their alms are bestowed only upon the poor of their own sect. When at Chan-chu-kow I observed several Mohammedan gentlemen dispensing alms to the poor and indigent followers of the prophet at one of the halls or guilds of the sect. The names of the poor pensioners were recorded on a large board on the walls of the guild, and as each was called by a secretary, he responded, and received his usual portion. The rite of circumcision is scrupulously observed, nor are they forgetful of a duty said to be incumbent upon every good Moslem—the performance of a pilgrimage to Mecca to touch the black stone of the Kaaba, to obtain the pardon of their sins and an entrance into Paradise. The pilgrimage to Mecca is naturally easier to the Mohammedans of the western provinces of the empire, than to those in the northern and southern provinces.

They possess numerous mosques throughout the empire. These edifices bear a great resemblance to other Chinese temples. In Canton there are no fewer than four mosques, two of which were built by Wos-Kassin. A very ancient tomb in a mosque situated beyond the great North Gate, contains the remains of this zealous propagator of Mohammedan tenets, who, after a residence of fifteen years in the land of his adoption, died in the full assurance of entering that Paradise which Mohammed had devised. The mosque, which is situated in the old city of Canton, is distinguished by a tower, which was built in order that the *muezzins* might summon the Moslem population to prayers. The doorway of the tower is now blocked up by soil, which has been allowed to accumulate around the entire base. When the city was in the occupation of the allied armies of England and France, some of the British officers made an aperture in the wall, and finding a spiral staircase, they succeeded in reaching the top. From the worn appearance of the steps it was concluded that the *muezzins* must have been very regular in the discharge of their duties.

In one or two of the mosques of this city there are apartments in which are lodged stranger Mohammedans who have found their way to the busy marts of Canton. In the mosque near the Taiping Gate, which is best adapted for the reception of visitors, I have met with Moslem merchants from the provinces of Sze-chuen, Yunnan, and Kwang-si. I found these Mohammedans more intelligent than those of Canton, and evidently much more earnest in their devotion to the precepts of Mohammed.

Some of the mosques present a very imposing appearance. That which stands in the city of Chin-kiang is, perhaps, particularly noteworthy. It is supported by arches, and resembles very much the crypt of a Christian church. This structure, together with a schoolroom, is inclosed by a high wall, and in consequence looks somewhat like an encampment. The mosque in the city of Hang-chow is very grand and imposing, and the entrance-doors resemble a Cairene gate. In each mosque there is placed a tablet on which is written in large characters of gold, "May the emperor reign ten thousand years!" In each

Buddhist or Taouist monastery a similar tablet is placed upon the high altar. The emperor is evidently determined that the people shall learn that to him, the son of heaven, as well as to the gods, allegiance and homage are due. To each of the principal mosques a school is attached, in which the children are taught to read the Koran in the original tongue.

PIH-TE.

CHAPTER V.

POPULAR GODS AND GODDESSES.

ANY exposition of the religious systems of the Chinese which did not give some account of the gods and goddesses whom the people delight to honour, would be extremely incomplete. If the Chinese do not trouble themselves much about religious doctrines, they are very much interested in the canonized mortals and imaginary beings whom they suppose to dispense the blessings and the ills of life. Their religion is essentially a *cultus*. The worshipper who kneels at the shrine of Confucius will also worship the Taouistical Pak-te; and, on special occasions, Taouist and Buddhist priests may be seen praying in the same national temple. "Like master, like man," is a proverb which is capable of being applied to a nation and its gods, and this chapter about the gods and goddesses of the Chinese may help the reader to understand the people.

In China the military and the learned classes divide between them the honours and emoluments of the state, and Kwan-te, the god of war, and Man-chang, the god of learning, have their votaries everywhere. Kwan-te, a distinguished general in the third year of the Christian era, was not canonized until nearly eight hundred years after his death. Now he has a state temple in every provincial, prefectoral, and district city of the empire; and, morning and evening, in almost every house, adoration is paid before the representation of him which stands on the ancestral altar. He is regarded as the protector of the peace of the empire, and of its multitudinous families. The immediate

occasion of his being canonized is said to have been the drying up of the large and numerous salt-wells in the province of Shansi. This calamity was a cause of great perplexity and distress. The ministers of the Emperor Chin-tsung, like the magicians whom Pharaoh summoned to read his dreams, were helpless, and in his perplexity Chin-tsung turned to the Arch-Abbot of the Taouists, who declared that the wells had been dried up by an evil spirit. An appeal must therefore be made to Kwan-te, who now reigned as a king in the world of spirits. The emperor straightway wrote a despatch to Kwan-te on the subject of his conversation with the Arch-Abbot, and the Imperial communication was conveyed to the departed warrior in the flames of a sacred fire. An hour had scarcely elapsed, when Kwan-te appeared in mid-heaven riding on his red-coloured charger. The god declared that until a temple had been erected in his honour, the petition of the emperor could not be attended to. A temple was accordingly erected with much haste, and so soon as the top-stone had been placed, the salt wells again yielded their supplies. It is said that Kwan-te appeared in 1855 to the generalissimo of the Imperial forces, whom he enabled to defeat the rebels near Nankin. For this interposition, the Emperor Hien-fung placed him on a footing with Confucius, who had been regarded till then as the principal deity in the national Pantheon. In the porch of the state temple of Kwan-te, at Canton—one of the finest temples in the city—is a figure of the red horse of the god, beside which stands the figure of a stalwart armour-bearer, as if waiting to receive the commands of his master. Even armour-bearer and horse have their votaries; and in the large town of Cum-lee-hoi in the silk districts of Kwang-tung, I saw women worshipping these images, and binding small bags or purses to the bridle rein of the charger.

Man-chang is especially worshipped by collegians and school-boys. He is supposed to record their names in a book of remembrance, and to inscribe opposite each name the character of the individual. In front of his idols there is generally an angel bearing this book of remembrance in his hand. He was famous for his great literary attainments, and his love of virtue. It is

recorded of him, as of many other Chinese sages, that his parents were very old when he was born; and one of his grandfathers was the emperor who invented the bow and arrow. While a mere boy Man-chang mastered the most profound works without the aid of a teacher; and when he died, the gods in conclave called upon him to be the tutelary deity of aspirants to literary distinction. In all the principal cities of the empire there are state temples [1] in honour of this god. In Canton there are no fewer than ten. The offerings presented to Man-chang are bundles of onions, and sometimes his altars are covered with bunches of these too odorous bulbs. His votaries are not confined to students, and I have seen persons of both sexes, and of all ranks of life among them. On one occasion I ventured to ask a man who with his wife had been engaged in earnest prayer to this god, what blessings he sought. He replied that he and his wife were desirous that their children should become well versed in classical literature, and so be qualified to hold high political positions. His most important temple is at Chu-toong-yune, the principal city of the district in which Man-chang was born. On one of the beams which support the roof is a brazen eagle, from the bill of which a long cord hangs in front of the altar. Attached to the cord is a pencil with which the deity is supposed to write mystic scrolls on a table covered with sand, or, as others say, upon sheets of paper placed on the table. These written oracles, the productions of a crafty priesthood, are generally announcements of impending calamities, and are forwarded to the authorities in order that they may adopt precautionary measures. In 1853, when Kwang-tung was overrun with rebels, a communication of this nature was forwarded to the governor-general of the province. It called upon the people to eschew rebellion as one of the greatest crimes, and Yeh, who was then governor-general, embodied the oracle in a proclamation, which was posted in the crowded thoroughfares of Canton and its suburbs.

As might be expected, where so much depends on the recurrence of rain, one of the most prominent of the deities who

[1] These temples, like those in honour of Kwan-te, are reserved for the worship of government officials.

preside over nature in her various functions, is Lung Wong, the Dragon King, in whose keeping are the "fountains of the deep." Formerly he was only worshipped in seasons of drought, but, in consequence of mercies vouchsafed to the Cantonese, he is now included in the list of those who are worshipped at the vernal equinox and the winter solstice.[1] In seasons of drought, the intercessory service generally extends over three days. When the god fails to hear the district ruler, the prefect supplicates him. A proclamation is issued, calling upon the people to eat neither fish, flesh, nor fowl, until a favourable answer has come. The proclamation is supplemented by an edict forbidding fishmongers, butchers, and poulterers to sell to the people. As the drought is not a matter of immediate consequence to them, the fishmongers, butchers, and poulterers, show their respect for the edict by bribing the petty mandarins and police. If Lung Wong will not hear the prefect, the governor-general beseeches him. In this case, the ceremony is invested with unusual solemnity. Having attired himself in sackcloth, and bound his neck with chains, and his ankles with fetters, in sign of deep humility and penitence, the governor-general proceeds to the temple, accompanied by a long train of sorrowing citizens. Four small banners of yellow silk upon which are inscribed respectively the Chinese characters for Wind, Rain, Thunder, and Lightning, are borne at the head of the procession, and then placed in an incense burner upon the altar, surrounded by a number of lighted tapers. After a variety of genuflections, the governor-general consigns a written prayer, addressed to Lung Wong, to the flames of a sacred fire. This ceremony is followed by a salvo of fire crackers, the beating of gongs, and the clanging of cymbals, amidst the din of which the governor-general retires, and is escorted by the citizens to the gates of his palace. Should refreshing showers fail to follow these appeals, the people conclude that the god is asleep, and to rouse him from his slumbers, they remove him from his throne, and expose him for a time to the burning rays of the sun. It is also usual for the emperor to command the Arch-Abbot of Taouism, whose residence is in the

[1] Lung Wong is worshipped as well on the first and fifteenth day of each lunar month, when sacrifices of a sheep, a pig, and fowls are offered to him.

Dragon and Tiger mountains of Kiangsi, to pray for rain. Should the prayer prove ineffectual, the Arch-Abbot's salary, which is paid out of the Imperial treasury, is generally withheld.

The amount of misdirected energy which the Chinese officially spend upon this Dragon King is something wonderful; and a very singular illustration of the melancholy absurdities and extravagances in which idolatry delights, was afforded in Canton on the occasion of a drought upwards of thirty years ago. The governor-general of the province, having in vain observed the prescribed forms of prayer and fasting, issued a proclamation, calling upon the wise men of the province to devise some means by which the deity might be made propitious, promising a large pecuniary reward to the person whose scheme should prove successful. Strange to say, none of the geomancers and fortune-tellers came forward. One of the priests of the sect of Taou, however, offered his services. He was supported by his *confrères*, and the invocation of Lung Wong was begun in front of an altar erected in the open air. The priests interceded for four days in succession; but, alas! the deity still continued inexorable. Finding his efforts of no avail, the priest decamped by night and, it is said, eventually died from the effects of fever brought on by exposure to the sun during his four days of prayer. Meanwhile the drought continued, and the price of grain rose to an unprecedented figure. At this crisis a geomancer came forward, and obtained the sanction of the Viceroy to the following ridiculous arrangements for propitiating the Dragon King. After having closed the south gate of the city—a device usually resorted to in such emergencies—he placed under it several water tubs, filled to the brim, and containing frogs. A number of boys were then ordered by the soothsayer to tease the frogs so as to make them croak. In a few days rain is said to have followed this extraordinary exhibition of human folly.

On the 7th of May, 1871, I saw the Viceroy Sue Tai-yan walk in procession to the temple of this god in Canton, accompanied by the officials and leading gentry of the city. Each person wore undress robes, and carried an incense stick in his

hand. This he placed on the altar, afterwards performing the kow-tow. At the close of the observances in which the Viceroy and other members of the procession took part, a number of Buddhist and Taouist priests, the former on the right, and the latter on the left, side of the temple, began to pray with great earnestness.

The temple to which the emperor resorts on such occasions is situated at Hae-loong-tang. It is by far the most imposing of the temples in honour of the Dragon King which I visited, and contains apartments for the reception of the emperor. I found in it a number of elders, farmers, and peasants, who had come from the neighbouring villages, and had marched to the temple in procession. They sought to prevail upon the god to grant a few copious showers. Each wore a wreath of the leaves of the weeping willow round his head, and some of them carried branches of this tree in their hands.

In seasons of drought appeal is sometimes made to Yuh Hwangte, or the Pearly Emperor, who holds higher rank than Lung Wong. I once saw a singular procession on an occasion of this kind, in the neighbourhood of Yan-chan Foo, on the banks of the Poyang lake. To show the god the parched state of the earth, and to drive away the spirits which caused the drought, they carried his idol in an open state chair to the banks of the lake. In the crowd which followed were two men denuded of the greater portion of their clothing, and armed with swords. Sometimes they cut the air with their weapons, as if executing the vengeance of the god on the evil spirits; sometimes they bounded three or four feet from the ground. On the lake was a boat in which sat the elders of the city, in their best attire, and holding branches of the weeping willow. Yuh Hwangte is the canonized son of one of the kings of the Kwong-Yim-Mew-Lok, and his natal anniversary is one of great rejoicing not only on the part of the priests of the sect of Taou, but on the part of the people generally.

Another popular state deity is Shing Wong, or the Protector of Walled Cities. Formerly the rank of this god was inferior to that of a governor-general, an anomaly which curiously illustrates the light in which the Chinese regard their gods. At

A RAIN-GOD CARRIED IN PROCESSION.

Canton this disparity of rank was marked by the gate of the temple of Shing Wong being closed, whenever his excellency the governor-general passed in procession. This ridiculous custom was abolished by the Emperor Kien-lung, who raised Shing Wong in the scale of deities; and now it is incumbent upon all governors-general to worship him annually on the second day of the year. His great festival, however, is on his natal anniversary, namely, the twenty-fourth day of the seventh month, when the prefect presents a new suit of silk garments to him in the name of the government. He also washes the face of the idol, and with his own hands attires it in the new garments. Sometimes members of wealthy families seek to recommend themselves to the god by asking to be allowed to provide these garments. In such a case the donor sends the suit of clothes to the temple in a gilded chair, a few days before the anniversary. Numerous attendants accompany the chair in procession. The worship rendered to Shing Wong at the celebration of his anniversary takes place at a very early hour of the morning, and at Canton so anxious are the numerous worshippers to be present at the ceremony that those who reside beyond the walls of the city take up their quarters in the temple on the preceding evening. It is a harvest time for pick-pockets, who practise their art on the sleeping votaries. So soon as the prefect arrives, generally a little after midnight, the sleepers are aroused by the beating of gongs. A scene of great bustle and confusion ensues. The prefect brings with him the jadestone seal of the god, which is always under his care, and is only produced at this anniversary. Another seal with which the god is invested, and which is made of copper, always remains in the temple. Persons who have sick relatives now hasten into the presence of the god to invoke his blessing, and to have an impression made by his jadestone seal on the garments of the sick which they have brought with them. For this impression they pay a larger sum of money than for one from the copper seal. The garments so stamped are conveyed to their sick owners, who are attired in them, in order that they may be cured of their maladies. Other votaries may be seen crowding around the altar to buy sheets of yellow paper

on which a few mystic scrolls, also stamped with this seal, have been written. These sheets are carried away to be placed in dwelling-houses, which they are said to keep free from all evil. Others present petitions, calling upon the god to send some of his spiritual retainers to their houses, to remove evil spirits from the bodies of sick relatives. In some of the temples of Shing Wong may be seen implements of torture by which he is supposed to punish evil spirits. During the day a portable idol of the god is escorted by the prefect and his guards through the principal streets of the city. The procession, which is of great length, is headed by banners and bands of music, and it occupies so much time in traversing the numerous narrow streets that business is almost entirely suspended for the day.

In every temple of this deity there are representations of the judgments inflicted on the wicked in the ten kingdoms of the Buddhist hell. The judicial proceedings are represented as conducted after the manner of criminal trials in Chinese courts of justice. In each kingdom is a king seated on the throne of justice, and round him are the officers of the court, with the ministering attendants. As the punishments which are represented as being inflicted on the wicked in these ten kingdoms at least throw some light on the workings of the oriental imagination, I venture to give a *résumé* of them.

The first of the kingdoms is presided over by Tsung-kwong Wong, and the spirits who are punished before his tribunal are those of persons who have committed suicide; of priests and nuns who, having received money for saying masses, have neglected to do so, and of those who have been guilty of numberless offences. The spirits of the last-named are made to ascend a lofty tower from which they gaze into a large mirror suspended as it were in mid heaven. In this they see the forms of the loathsome beasts, reptiles, and insects which they are destined to animate when they return to earth. Homicides are punished like Tantalus, and, in the midst of water, are unable to quench their thirst. The priests and nuns are confined in a gloomy chamber named Poo-king-shan. Here by the light of a dimly-burning lamp, pendent from the roof, they are condemned

to read aloud the neglected masses printed in very small type. Suicides are the prey of insatiable hunger and unquenchable thirst, and, twice during each month, they are supposed to experience the same agony which attended their acts of self-destruction. The worship, moreover, which their children pay to the *manes* of these wretched beings is intercepted. After an imprisonment of two years, the spirit of a suicide returns to the place where the act of self-destruction was committed, in order that it may repent. Should it bring plagues upon the people in the neighbourhood instead of repenting, it is recalled to undergo the horrors of a long imprisonment. A spirit which repents during this incarceration, returns again to the earth in human form. The spirits of those who have expended sums in the purchase of obscene publications to secure their destruction; or of those who have appreciated so highly the blessing of a written language as to have traversed the streets, or employed others to do so, to gather from the pavements and the walls of dwellings scraps of written paper, so as to prevent any portion of their written language being trodden under foot of men, come to this kingdom to receive rewards. Tsung-kwong's natal anniversary is celebrated on the first day of the second month, and as the Chinese believe that all who worship him on that day will be forgiven, its recurrence generally sends many votaries to prostrate themselves before his mercy-seat.

The second kingdom is supposed to be situated under the south sea, and is said to be presided over by Cho-kong Wong. The offenders sent here for punishment, are priests who have decoyed children from their homes for the purpose of making monks of them; husbands who have put away their wives under false pretences; persons who have feloniously disposed of property intrusted to their care; men who have injured or maimed their fellow-creatures by a careless use of firearms or other weapons; ignorant physicians who have persisted in prescribing for the sick; householders who have refused to manumit their slaves, when the latter were in a position to purchase manumission, and mandarins who have oppressed the people. The priests are represented as being thrown into an ice-pond. The fraudulent trustees are carried into dark clouds, and suffocated

by the sand with which these are impregnated. Mandarins who oppress the people are confined in cages in which the sufferer cannot stand upright. After having been tormented in hell for centuries, the wicked spirits return to the world in the bodies of reptiles or other loathsome animals. The virtuous who here receive their rewards, are those who have expended money in purchasing medicine for the sick poor; who have given rice to the indigent and needy; who have instructed the young and ignorant; and who have avoided posting placards on walls, lest they should fall down, and the characters written or printed on them be trodden under foot. These virtuous spirits are then forwarded to the tenth kingdom, whence they return to earth in bodies of human form to enjoy riches and honours.

The third kingdom, which is supposed to be underneath the eastern ocean, is ruled by Sung-ti Wong. This king punishes ministers of state who have been guilty of ingratitude towards the emperor; wives who have been ungrateful to their husbands; undutiful sons; disobedient slaves; rebellious soldiers; malefactors who have escaped from prison; merchants who have acted fraudulently towards their partners in trade; men who have involved their sureties; geomancers who have given false opinions with regard to ground selected for houses or tombs; ploughmen who have turned up coffins, and have neglected to give them sepulture in other ground; men who have refused to worship the tombs of their ancestors; those who have published pasquinades in which they have held up their neighbours to contempt; scribes who have not properly represented the ideas of the illiterate who have engaged their services; forgers, perjurers, &c., &c.

The punishments of these offenders vary in degree and intensity. The bodies of some, are fed upon by tigers, and like the liver of Prometheus, they are never diminished, though perpetually devoured. Some are being incessantly pierced with sharp-pointed arrows; some are being continually disembowelled, whilst others are bound to red-hot funnels of brass. These wretched men return to the earth as monsters. Persons who have at their own expense erected bridges over rivulets, or paved highways, are the virtuous who come to this kingdom. These

are rewarded, and sent to the tenth kingdom in order that they may again return to earth in important positions.

The fourth kingdom is also said to be under the eastern sea. It is ruled over by Oon-koon Wong. Those come to it who have not paid their taxes, or their house rents. Physicians who have administered medicines of an inferior quality to their patients; silk mercers who have sold bad silk; persons who have not given place to the aged or blind in the streets or public assemblies; men who have wilfully destroyed grain crops, or who have removed their neighbour's land-marks; priests who have violated monastic rules; and libidinous persons, drunkards, whoremongers, busybodies, fornicators, gamblers, and brawlers are also consigned to this place of torment. Some are thrown into large ponds of blood; not a few are pounded in mortars; and others are suspended from beams supporting the roof of the hall of torture, by hooks passing through the fleshy parts of the body. The virtuous are those who have provided coffins at their own expense for the decent interment of the poor. The souls of the wicked eventually return to the world to animate beasts, reptiles, and insects, whilst the virtuous return to their fellow-men to enjoy riches, happiness, and honour.

The fifth kingdom is presided over by Yim-lo Wong, who is said to be inexorable in his dealings with all transgressors. Those who in the first kingdom were condemned to gaze upon a vast mirror which revealed the loathsome animals into which they were to pass, are here compelled to ascend a pagoda, from the lofty summit of which they behold at one view the scenes of their birthplace, and all the past delights which arose from intercourse with their nearest relatives, and with their dearest friends. With their misery intensified by this view of the irrevocable past, they descend to the judgment hall to experience torture in a variety of forms, and when this succession of agonies has been passed through, they again ascend the pagoda to view once more the scenes of the past which make their present intolerable. Besides these, there are in this region unbelievers in the doctrines of Buddha, backbiters, slanderers, revilers of good and virtuous men, and incendiaries. Some are sawn asunder, others are metamorphosed into animals

or birds. Persons who have been renowned upon earth for their alms-deeds are forwarded by Yim-lo Wong to the tenth kingdom, where they are highly honoured. As the anniversary of this king's birth is on the eighth day of the first month, numerous votaries prostrate themselves before his idol and make solemn vows that they will amend their ways. A vow made on this day, is regarded as a sure means of obtaining a full pardon of all past offences at the hands of Yim-lo Wong.

The sixth kingdom is supposed to be under that portion of the sea which washes the northern coast of China. It is ruled over by Pin-shing Wong, who deals out punishment to men who are always complaining of the seasons; to sacrilegious thieves who scrape the gold from idols; to those who do not respect the writings of Confucius; to those who place filth in the vicinity of temples; to those who worship the gods, without having first cleansed the body; to readers of obscene books; to those who paint upon chinaware or embroider in silk representations of the gods or angels, or of the sun, moon, and stars; to those who destroy good books, and to those who wantonly waste rice. The thieves who have scraped the gold from idols, are hanged up by the hands, and disembowelled; the destroyers of good books are hanged up by the feet, and flayed alive; those who have never been satisfied with the seasons are sawn asunder, whilst other offenders are made to kneel, with their knees uncovered, upon sharp-pointed particles of iron. The virtuous are recompensed, who have contributed of their substance to funds established for the erection and endowment of temples.

The seventh kingdom, which is said to be situated under the north-western ocean, is governed by Ti-shan Wong. Forgers; aged men who suck the breasts of women (a custom practised to some extent in China); physicians who make medicine of human bones, which are found scattered about in large numbers in Chinese graveyards; robbers of tombs; women who endeavour to procure abortion; schoolmasters who neglect their pupils; masters who maltreat their slaves; oppressors of the poor and of their neighbours, and those who seek to curry favour with the wealthy and great, are arraigned before Ti-shan Wong. The robbers of tombs he commands to be thrown into volcanoes.

The practitioners who haste to be rich by carrying off the scattered bones of graveyards, are boiled in oil, whilst others are placed in the cangue. It is supposed, however, that persons who have been guilty of any of these offences can atone for them in this life, by purchasing birds exposed for sale at a poulterer's shop, and giving them their freedom; or by providing coffins for the decent interment of paupers, who, in the absence of poor-houses, are occasionally found dying or dead at the corners of the streets of Chinese cities. The good whom this king recompenses, are those who have let blood from their arms or legs, in order that they may save a sick parent, whose only chance of recovery the physician has declared to lie in a medicine of which this forms the principal ingredient.

The eighth kingdom is ruled over by Ping-ting Wong, before whom those appear who have neglected to support their parents, or to comfort them when sick, or to celebrate their funeral obsequies. Men who have proved ungrateful to their benefactors, or who have indulged in obscene conversation, are also judged by him. Punishment is inflicted here upon women who have hung clothes out to dry upon the house-tops—a proceeding which the Chinese regard as highly displeasing to departed spirits, with whose flight through the air it is supposed to interfere. Undutiful sons are metamorphosed into animals or trampled under the hoofs of horses. Men who have been guilty of ingratitude, are cut asunder; the obscene are bound to stakes and deprived of their tongues; and housewives who have cared more for the drying of their "linen" than the comfort of departed spirits, are plunged into a lake of blood. Persons who have contributed to the wants of mendicant Buddhist friars are rewarded here.

In the ninth kingdom, the sceptre of which is swayed by Too-shu Wong, the transgressors are persons who have been guilty of arson; artists who have prostituted their talents by painting obscene pictures; priests who have misspent funds given to them for the benefit of their monasteries; monks who have sold to those visiting their monasteries religious tracts which they ought to have distributed gratuitously; men who have killed birds, fishes, fowls, pigs, &c.; men who have sown

discord between husbands and wives, or between parents and children; and those also who have administered aphrodisiacs to women. The offending priests and monks are thrown upon sharp spikes; the destroyers of fowls, pigs, and fishes are devoured by such creatures; those who have sown discord between husbands and wives, are speared with tridents; those who have set parents and children at variance, are devoured by wild beasts; and those who have given drugs for base purposes, are gored by sows. The benevolent who have supplied the poor with hot tea in the cold months of winter, and with cold tea in the heat of summer, and provided medicine for the afflicted in times of pestilence, and watermen who have given free passage in their ferry-boats to the poor, are here rewarded.

The tenth kingdom is that to which all those to whom in the other kingdoms punishments or rewards have been meted out, are eventually conveyed in order that they may again return to earth—the virtuous as men of honour and distinction, and the wicked as beasts, birds, insects, or reptiles.

With the view of impressing upon the minds of the people the fearful punishments which await the wicked in these ten kingdoms, symbolical processions are got up in the fourth month of the year, in many of the towns. In 1865, I saw a large procession of this kind at Tien-tsin. It consisted of men, boys, and girls, attired in prison dress, who were led along the streets by others representing the imps by whom the punishments of Hades are inflicted. These executioners were dressed in the most absurd garments, and their faces were concealed by masks of the most hideous aspect.

Hung-sing Wong, the god of the southern ocean, is another of the deities receiving state worship who deserves to be mentioned. At the great annual celebration of his worship, the temple in his honour near the mouth of the Canton river, a few miles below Whampoa, is thronged with votaries. The grounds in front of it are covered with booths, provided with soups and viands of all kinds for the crowds of pilgrims who come from all parts of the province, and the proceedings extend over three days and three nights. A temple in his honour which once stood at a place called Ngan-kong-hoy, in the Namhoi district,

was destroyed by order of the Emperor Kien-lung; and the curious story attached to its destruction is so characteristically Chinese, that I venture to relate it. It so happened that in one of the apartments of the temple, a teacher, of the clan Ho, kept a school. It chanced that in an adjoining room he had placed a basket in which were a few grains of rice. A cock, having found its way into the room, perched upon the edge of the basket, which fell over and covered it. Very much perplexed by the sudden and mysterious disappearance of the bird, the owner called upon the god to inform him as to its whereabouts. The oracular response—so the story goes—was to the effect that the cock was in the temple, and eventually it was found in the basket. The owner at once concluded that the man to whom the basket belonged had been trying to steal the bird, and publicly accused the schoolmaster of being a thief. Naturally, the false accusation greatly excited the master's anger. In the course of a few years, it came to pass that he succeeded in obtaining high literary honours at Pekin, and this achievement enabled him to have an interview with the Emperor Kien-lung, who ascended the throne in 1736. In the course of a conversation which took place between the sovereign and his subject, the latter complained of the grave accusation which had been brought against him, and begged his majesty to punish those at whose hands he had suffered the indignity. The request was granted, and the emperor forthwith ordered that the temple in which Ho's misfortune had occurred, should be destroyed.

Upon the destruction of this temple the inhabitants of the six neighbouring villages, thinking it a disgrace that the idol should be without a temple, resolved to shelter it in turn in their respective ancestral halls. Accordingly, on the sixteenth day of the eighth month of each year, the idol is now taken to Ngan-kong-hoy by the villagers whose year of guardianship has expired, and it is there met and borne away amidst great rejoicings by the villagers in whose ancestral hall it is to be sheltered during the coming year. Among the villagers whose turn it is to be so favoured, a different person is selected for every day of the year; and it is the duty of each person so

selected to present offerings of fowls, pork, wine, tea, &c. The expense of these daily offerings is defrayed by the money which, on the day of changing the residence of the god and on the two succeeding days, is received from those who attend the dramatic representations given for the gratification of the holiday-makers.

The most popular of those deities which do not receive official worship, is Pih-te or Pak-tai, to use the Cantonese form of the word, the great god of the north, concerning whom Chinese mythology has much to say. Existing before the world, Pak-tai became a chief or supreme director of its destinies. His most remarkable incarnation happened on this wise: Pak-tai, into whose heart had entered the spirit of the sun, visited the ancient nation of Tsing-lok-kwok, and upon the queen of this people coming into his presence she was overshadowed by the spirit of the sun, and at the end of the fourteenth month she gave birth to an avatar or incarnation of Pak-tai. He was passed from the womb through an incision made under the left ribs of his mother. At the time of his birth, a cloud of rich and variegated colours hung over the whole nation; the air was impregnated with the most fragrant odours, and earth spontaneously yielded rare and precious stones. Shortly after his birth, the child gave proofs of great strength of intellect and marvellous purity of soul. At the age of seven, he was well versed in various branches of literature. At fifteen, he left his home, despite the entreaties of his parents, and became a wanderer on the mountains. There a heavenly teacher appeared to him named Yuk-Tsing-Shing-Tsu, by whom he was instructed in sacred tenets and doctrines. After five hundred years' probation he ascended into heaven, seated in a chariot of nine different colours, and attended by a company of angels and a calvacade of fair women. He then assumed the name of Pak-tai.

After this, in consequence of the extreme wickedness of its inhabitants, the earth was, according to Chinese annals, destroyed by a deluge in the reign of Yaou, B.C. 2357. This date nearly corresponds with that at which, according to our chronology, the Noachian deluge took place, and many have come to the

conclusion that it is identical with the deluge referred to in the Hebrew Scriptures. When the waters, which had risen until they covered the tops of the highest mountains, had abated, Pak-tai reappeared on earth for the purpose of eradicating from the hearts of those whom the gods had saved, and of their descendants the evil which had called down so fearful a judgment, and of imparting to them that knowledge of agriculture, and of the arts and sciences which had been lost. Again, during the Shang dynasty—which ruled over China from B.C. 1766 to B C. 1122—the people once more became wicked, and Pak-tai returned to reform them. His first measure was to dethrone the reigning house of Shang, and to establish in its place the dynasty of Chan. He next waged war against the evil spirit, whose legions are said to have been assisted by a turtle and a snake, each of great size and of prodigious strength.

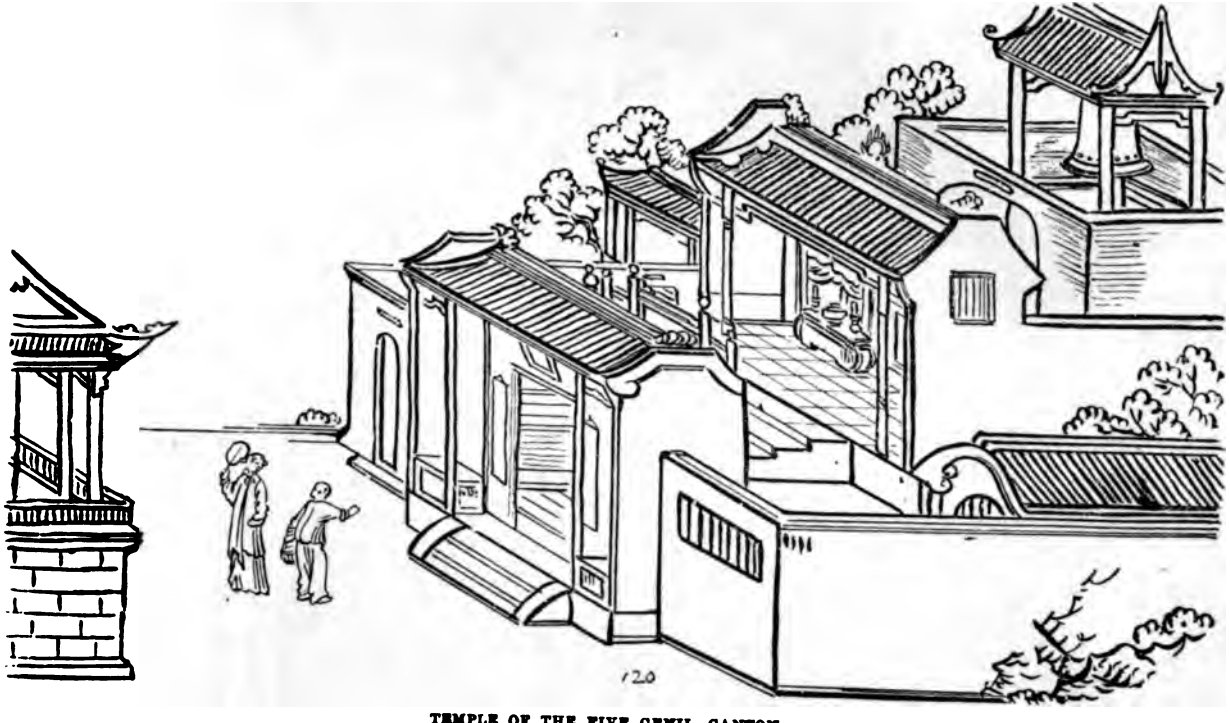
Pak-tai is regarded by the Chinese as one of the most beneficent of deities, and his temples are generally crowded with votaries. It is usual for all persons embarking in trade to seek his blessing, and, should their undertaking prove successful, they place upon the walls of his temple a gilded tablet containing four Chinese characters expressive of gratitude. On a visit to one of the principal temples, in 1862, I was much struck by seeing one of the most intelligent of the Chinese merchants with whom foreigners are connected, seeking oracular information from his idol. He told me he was about to enter upon a large business transaction with an English merchant, and that he was praying for the directing care of Pak-tai. It is usual for partners in trade to draw up at the close of the year, a declaration in vermilion characters on yellow paper to the effect, that in all business transactions they have been faithful to one another. This declaration they take to one of the temples of this god, and, after reading it aloud in the presence of the idol, they burn it in order that it may be conveyed to the god and registered. Masters and servants also ratify their agreements there, and his temple is resorted to for the purpose of taking oaths or making solemn declarations. This is general in the case of men who are accused of theft, and wish to declare their

innocence. In 1862, I saw in the temple of Pak-tai at Canton a venerable man who had been brought there by a young man to make such a declaration. When they had offered prayers and burned incense, the latter asked his companion—"Dare you declare in the presence of the idol that you are not guilty of stealing my clothes?" The old man solemnly declared himself to be quite innocent of the charge, and his accuser appeared perfectly satisfied with the answer.

Amongst the deities worshipped by the Chinese the Five Genii also hold a conspicuous place. They preside over what are regarded as five elemental substances—namely, Fire, Earth, Water, Metal, and Wood. In the fourth month of each year they are honoured with sumptuous banquets. Votaries repair in large numbers to their temples at this season, to thank these deities for having restored them to health. They appear in red dresses similar to the dresses of Chinese convicts or prisoners, with chains round their necks, fetters on their ancles, and handcuffs on their wrists, in sign of their humility and unworthiness. These deities are said by the Taouist priests to heal the sick, as the body of man is composed of the elements over which they preside. Health or sickness depends on the just or unjust proportions of the five elements in the body.

Upon a large altar at the feet of the Five Genii in their temple in the "Great Market Street" of Canton, are five stones supposed to be the petrified remains of five rams upon which these gods rode into the city, each bearing in his hand an ear of corn. The first is said to have been dressed in white, the second in yellow, the third in black, the fourth in green, and the fifth in red. On passing through one of the principal markets the Genii said, May famine never visit the markets of this place, and winged their flight through the air. On the plot where the rams stood were found five stones, which were at once identified with the rams. In consequence of the supposed visit of the Genii, the city of Canton is sometimes called the City of Rams, the City of Genii or Angels, and the City of Grain.

The "Great Bell-Tower" of the temple contains the largest



TEMPLE OF THE FIVE GENII, CANTON.

bell, I believe, in the south of China.[1] It is, however, never sounded, as both Tartars and Chinese—the Tartars especially—believe that upon its being sounded evil will betide the city. Almost all Chinese bells are without a clapper. In 1865, whilst Admiral Sir Michael Seymour was bombarding Canton, the bell was sounded by a shot from one of the guns of H.M.S. *Encounter*. To this, of course, the Chinese attributed the subsequent capture of the city by the allied armies of Great Britain and France.

Among the goddesses whom the Chinese worship Tien-How, the Queen of Heaven, occupies a very conspicuous place. This canonized saint was a native of the province of Fokien, and a member of the clan Lum. Her future greatness was indicated by supernatural events, and before she was a year old she displayed remarkable precocity. When eleven years old she expressed a wish to enter a Taouist nunnery; but the opposition of her parents induced her to continue under their roof. Her brothers, four in number, were merchants. On one occasion when they were absent on a trading voyage, she fell into a deep trance, from which she was roused by the loud lamentations of her parents, who supposed her dead. On recovering she informed them that she had seen her brothers at sea in the midst of a violent storm. Shortly after, the youngest son returned home and reported that his eldest brother had been lost at sea. He stated that during the storm a lady appeared in mid-heaven, and by means of a rope dragged the ship into a safe position. While he was relating this, his sister entered the room, and at once congratulated him on his escape. She said that she had hastened to the rescue of her elder brother, but while in the very act of saving him, she was awakened from her vision by the cries of her sorrowing parents.

[1] The largest bell I saw in China was one in a small monastery not far from Pekin. It is perhaps one of the largest in the world, and on it in *basso relievo* appear several thousands of Chinese characters, constituting, I believe, a Buddhist classic which priests when they retire into seclusion for three years commit to memory. With the view of rendering bells lucky, it is customary to smear them with the blood of some animal—a quadruped, generally a goat, being offered in sacrifice.

After her death, which took place when she was twenty, her relatives declared that her spirit returned to the house once a month. They concluded, therefore, that she had become a goddess, and erected a temple to her. Her fame soon spread, and native annals contain various instances of her saving tempest-tossed crews. So recently as the eighteenth century she interposed to save an ambassador of the empire; and she is also credited with having done so during the Sung dynasty, some seven hundred years before. Her temples, therefore, are now to be found in all the provinces, and the more honourable designation of Tien-te-How was bestowed upon her by Taou-kwang. This goddess is worshipped at all times by numerous votaries, and especially by fishermen and sailors. The twenty-third day of the third month, is honoured as her natal anniversary; and state worship is paid to her at the celebration of the New Year's festivities, and at the equinoxes.

Koon-Yam, the goddess of Mercy, is worshipped with great pomp on the nineteenth day of the second month, which is the anniversary of her birth, and also on the anniversaries of her death, and canonization. The story of the career of this canonized Buddhist nun is full of marvels; and it is scarcely possible to enter her temples without finding women and children in them. On her anniversaries, women resort to them in large numbers, and light incense sticks at the sacred lamp above the altar. They carry the burning incense to their homes, as the smoke is supposed to possess a purifying effect. Other votaries who have sick relatives, expose tea to the smoke which rises in clouds from the incense burning on the altar. On their return home they administer the tea to the sick. Koon-Yam is also much worshipped during the Tsing-Hing or Worshipping of Graves, as she is supposed to extend her protecting care over the souls of departed ones. Paper clothes, even houses, servants, and sedan-chairs fashioned of the same material, are at such a season burnt in front of her altars. The goddess is supposed to convey these offerings to the departed spirits for whom they are intended. The ceremony is usually performed at midnight. At this season, also, ladies resort to her temples to pray for afflicted husbands or children. The form of worship

observed on such occasions, is conducted by Buddhist priests. Two tables are placed about six feet apart in front of the idol, and fruits and flowers are arranged upon them as offerings. The ladies sit or kneel near the tables, and the priests march round them to slow music. The music quickens, and at last the priests are found careering round the tables. This absurd service is brought to a close by the priests rushing wildly towards the ladies, and tendering them their congratulations.

The temples in honour of the goddess of Mercy are very numerous throughout the empire. In the most important of these at Canton were at one time several ornaments of great value which had been presented to the goddess by the emperor Taou-kwang, in return for blessings which she was supposed to have conferred on the southern portion of the empire. One of these was a jadestone ornament of great value, which was presented in acknowledgment of a victory which the goddess was supposed to have given to the Chinese troops over the British barbarians in 1841.

Another goddess who is popular with Chinese wives is Kum-Fa, the tutelary goddess of women and children. A native of Canton, she flourished during the reign of Ching-hwa who ascended the throne A.D. 1465. When a girl of tender years, she was a constant and regular visitor to all the temples in her immediate neighbourhood. She is said to have had the power of communing with the spirits of the departed. Becoming at length tired of the world, she committed suicide by drowning. In course of time her body rose to the surface of the water, and when it was taken out the air became impregnated with sweet-smelling odours. It was placed in a coffin, and a sandal-wood statue or idol of Kum-Fa rose apparently from the bed of the river, and remained stationary. A temple was erected for the image, but an iconoclast deliberately destroyed it by fire, and it is now replaced by a clay figure. Her principal temple stands in the Honam suburb of Canton. Her votaries are mostly wives who desire to become mothers. She is the Venus Genitrix of the Chinese. The list of the duties which her ministering attendants divide among them, is a perfect *résumé* of the art of rearing children. One is considered

to be the guardian of children suffering from small-pox. The second presides over the ablutions of infants. The third superintends the feeding of new-born babes and young children. The fourth is the especial patroness of male infants. The fifth attends to the careful preparation of infants' food. The sixth watches over women labouring with child. It is in the power of the seventh to bestow upon women who have conceived, male or female children in answer to their prayers. The eighth can bless women with male offspring. The ninth makes children merry and joyful. The tenth superintends the cutting of the umbilical cord. The eleventh causes women to conceive. It is the privilege of the twelfth to make children smile. The thirteenth has the care of infants until they are able to walk. The fourteenth teaches them to do so. It is the calling of the fifteenth to teach them how to suck. The sixteenth watches over unborn babes. On the seventeenth it devolves to see that their bodies are, immediately before birth, free from sores or ulcers. The eighteenth is regarded as the special patroness of female infants. To impart strength to infants, is the duty of the nineteenth; and the twentieth of the attendants of Kum-Fa is named Fo-shee-fa-fu-yan.

Such of these attendants as have idols are represented as holding children in their arms, and are not unfrequently worshipped by barren women. The votaries bind string round the necks of the infants in the arms of these figures. Packages of tea are exposed for sale in the temples of Kum-Fa, and are bought by mothers for their sick children. The mother first presents the tea to the goddess, and then mingles with it the ashes of the incense sticks which are burning on the altar.

The natal anniversary of Kum-Fa is celebrated with great rejoicing. In the north of China, this goddess appears to be more popular than she is in the south.

Chinese idolatry reaches the acme of its absurdity, if not also of its sinfulness, in the worship which is paid to a canonized monkey, on whom has been conferred the sounding title of the "Great Sage of the whole Heavens." Hatched from a boulder, this animal proclaimed himself the king of the monkeys, and eventually, learning the language and manners of men, and

THE THREE PURE ONES.

finding himself possessed of supernatural powers, he obtained a place amongst the gods, notwithstanding their unwillingness to receive him, and compelled Yuh Hwangte to bestow this title upon him. An idol of this animal with outstretched hands, as if in the act of conferring a blessing, stands in the temple of the Five Genii. It is annually provided with a cap and a silk suit. Among those who worship it, women who are *enceinte* and gamblers are frequently found. Chinese mothers sometimes actually dedicate their children to its service.

Among their other important deities may be mentioned the Shay Tseih, to whom, as God of the Land and of the Grain, state worship is paid twice annually; and Fung-Fo-Shan, or the Wind and Fire Gods, who also receive state worship. It may be added, that in every walled city there are temples called Chung-lee Sze. These are in honour of Faithful Ministers, and in them are placed the tablets of those who have distinguished themselves in the service of the state.

CHAPTER VI.

EDUCATION AND THE PRESS.

LITERARY distinctions form the avenue to all posts of honour and importance in China, and there is perhaps no country in which education—up to a certain point—is more generally diffused among the male population. The system of competitive examination, and the fact that literary attainments are necessary qualifications for the highest political appointments, prove an immense stimulus to national education. Thus there is little or no difficulty experienced in prevailing upon Chinese parents to send their children to school; and, as schools are very numerous, and the wants of schoolmasters in general of a very simple nature, the poorest of the people are able to procure for their children an education which may enable them some day to rise to eminence. But although the state does so much in this way to encourage learning, I do not think there is any class of the community educated at its expense, except the sons of high officers of state, and Mantchurians of noble birth, who resort to a national institution established for them at Pekin. They receive instruction in the Chinese, Mongolian, and Mantchurian languages; and when their education is complete, they are despatched to various parts of the empire to serve as *attachés*, until more important offices become vacant for them. Distinguished students among them are instructed for the astronomical board, the chief duties of which are to inform the emperor when an eclipse of the sun or moon is likely to take place.

Education is not confined in China, as is sometimes supposed,

to the stronger sex. On the contrary, in the south of China, at least, the seminaries for the board and education of young ladies, presided over by tutors or governesses, are exceedingly numerous; and it is not unusual to find private tutors giving instruction to young ladies in their homes. Some may be disposed to imagine that the education of females in China is a novelty; but this is so far from being the case that it is common to find in Chinese libraries, books containing biographical notices of women who, under former dynasties, were renowned for their great literary attainments. There can be no doubt, however, that education is not nearly so generally diffused among women as it is among men. Amongst the poorer classes they are ignorant to a degree, and in the northern provinces female education, to judge from an interesting letter which I received on the subject, seems to be almost entirely neglected. Mrs. Collins writes to me regarding the neglect of female education in the northern provinces as follows:—

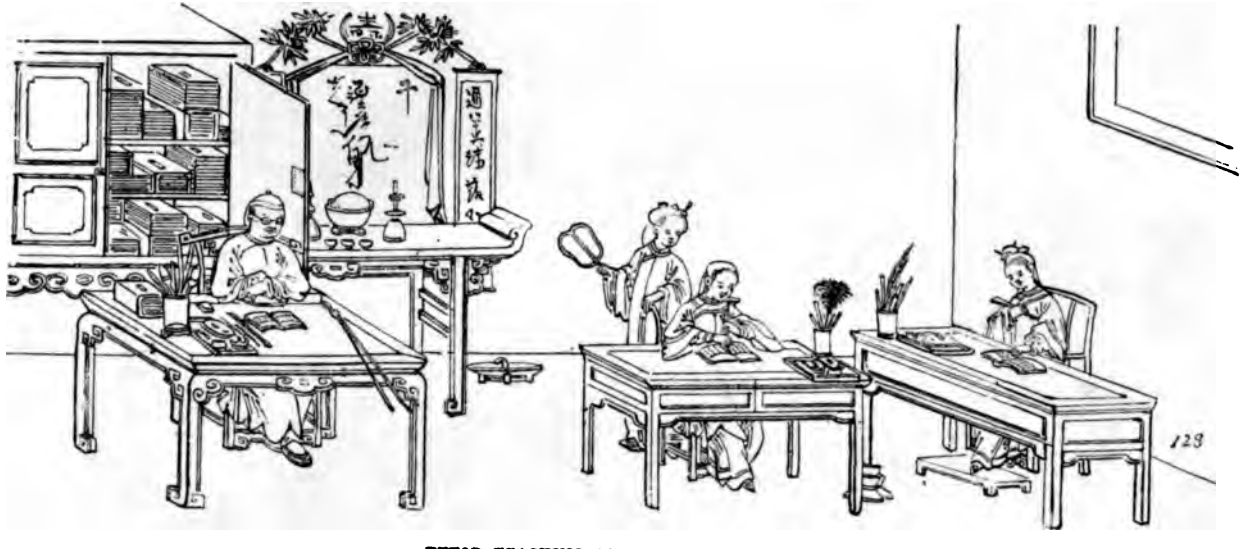
"During my stay at Pi-yuen-sze this spring—1855—I was visited by more than three hundred and twenty women of various grades in society. Amongst them came a princess of the imperial family, married to a mandarin of the highest rank —a coral button; accompanied by her four daughters—fine-looking, interesting girls from sixteen to twenty-three years of age—two-daughters-in-law, a young son, and a number of female attendants. I inquired if the lady could read, but received a negative answer, and on asking the same question of the younger ladies, was met by the usual reply, 'Girls are not taught in these northern parts.' The mother was a fine, dignified woman of about fifty years of age, a perfect lady according to Chinese ideas, with that air of quiet command which distinguishes Tartar ladies of rank. Amongst all my visitors, only two women, and those not of high rank, could read. Last year, out of two hundred and ninety women, the proportion was somewhat larger. Three Tartar ladies and two Chinese women of lower rank, were readers. The little daughter of the district magistrate came to see me, and told me that she read every day with a teacher, who instructed at the same time two boys of other families."

As in England, Chinese schools are of two kinds—day-schools and boarding-schools. The day-schools are chiefly held in the

atria of temples which are not much frequented, and in the spare chambers of guilds. Each boy is provided with a desk and chair, and the desks are arranged so as to prevent the pupils talking in school hours. In order that the master may know that the pupils are attending to their studies, they are made, when committing their lessons to memory, to read aloud. Thus the din which arises from a Chinese schoolroom appears to a foreigner more characteristic of a bedlam than a place of study. There are, also, schools of a superior class, which are attended by young men of eighteen years of age and upwards. In these each pupil is provided with a separate apartment, and there is a common hall, in which the principal delivers lectures on the Chinese classics. Youths attending schools of this class are supposed to be preparing for the B.A. examination; and until they have taken this degree, they are not entitled to become members of a university. Other students seek the seclusion of the country, choosing scenes of romantic beauty for their pursuit of learning. Students in the south of China frequently resort to the Sichu mountains, where hermitages, pagodas, and temples, constructed with great taste, and embosomed in trees of rich foliage, afford them comfortable retreats.[1]

Parents send their children to school at the early age of six, and show great care in the choice of a master. A good teacher must excel in virtue, as well as in learning and aptitude for teaching. The anxiety of a Christian parent to have his children

[1] The most eligible of these retreats is at the head of a ravine which abuts on the banks of the Po-yang Lake. It is called the White Deer Grotto, because the learned sage Choo-foo-tsze, so long ago as the twelfth century, lived in a grotto near it, with a white deer as his constant companion. Tradition says he used to send this animal, with a basket tied to its antlers, to the neighbouring village for provisions. The college has accommodation for two hundred students, but I did not find more than six or seven in it. The mantle of the learned Choo had evidently not fallen on the courteous principal, and the few pupils he had, did not seem to me to be men of promise. Attached to the college is a temple in honour of Confucius, in which, I was told, the students daily worshipped. Instead of the usual tablet this temple had an idol of Confucius, although it is known that he was opposed to idols, and the sage is represented as having a black face. There were also idols of his distinguished disciples. The retreat is at the base of a mountain two thousand feet high, and many of the neighbouring hills are covered with fir trees. A mountain torrent, flowing through the ravine, adds to the romantic beauty of the scene.



TUTOR TEACHING GIRLS AT HOME.

made acquainted with the truths of revelation, can scarcely be greater than the earnest desire of a Chinese to have his offspring thoroughly instructed in the doctrines of the ancient sages. When choice has been made of a teacher, a mutual friend generally arranges, in behalf of the parents, the terms of his remuneration; and a written agreement is drawn up. A dinner is given to the schoolmaster by parents of all classes on the occasion of their sons becoming pupils; and in the houses of the wealthy, theatrical entertainments are given when a schoolmaster or tutor has been selected for the education of a son. The boy makes his appearance at school for the first time on a lucky day,[1] selected by a fortune-teller, and he bears a present of money for his teacher. He is also provided with what is termed a scholar's visiting card. On entering the school, he first turns to the shrine of Confucius, with which every school is provided, and worships the great philosopher. He then salutes his teacher, and presents his gift and visiting card; and when he has been exhorted by the latter as to his duties, is conducted to his desk. The vacations take place at the New Year, and during the autumn. Schoolboys are, however, frequently called upon to return home to observe certain religious festivals, such as worshipping the tombs and the tablets of ancestors, and the celebration of the birthdays of parents and grandparents. The boys are very active and full of fun, and in this respect remind one strongly of English schoolboys. The masters are usually men who have taken the B.A. degree, but who have failed in obtaining higher literary distinction. I have, however, met with men holding the degree of Doctor, who evidently preferred teaching to a government berth. The Chinese schoolmaster stands *in loco parentis* to his pupils, and is a great believer in the truth of the saying, "Spare the rod, spoil the child." In every school which I visited, and I have visited a great many, I found the cane; and both boys and girls are unsparingly punished for any offence against the rules of propriety or the regulations of the school. On one of these visits, a friend of

[1] No schoolboy goes to school for the first time on the anniversaries of the death and burial of Confucius; or on the anniversaries of the death and burial of Tsong-Kit, the inventor of letters.

mine, a captain in the Royal Navy, was with me, and so soon as the pupils saw his uniform, they rushed from the schoolroom by a back-door, in a panic. They thought that a detachment of blue-jackets was at hand to march them off; and the schoolmaster evidently could not help sharing their alarm.

In all schools in the south of China pupils begin with the trimetrical classic, from which they are advanced to the thousand character classic, and the young pupil's book of poetry. The sentences of the first book consist of three characters each, and are such as may be easily understood and committed to memory. Although the style is exceedingly simple, the contents are considered of great importance; and when the pupil is able to explain the references which they contain to history, literature, biography, and zoology, he is considered to have made a great step in advance. In schools of other provinces, children sometimes begin by committing surnames to memory. The thousand character classic is formed of a thousand different characters, those of the same class being grouped together. Each sentence consists of four characters, and every two sentences form a rhyming couplet, which makes it easy for the pupil to commit them to memory. In the book of odes for the young, each sentence is composed of five characters. The design of this book is to stimulate pupils to diligence in their studies, in order that they may secure that passport to power, wealth, and fame —a great literary reputation. The mind of the pupil is indoctrinated with a profound admiration for the wise men of ancient times, who devoted themselves to leading men to the knowledge and practice of universal goodness; and thus taught from their youth to regard the works of their great sages as immeasurably superior to anything that later ages can produce, the *literati* of China have themselves originated nothing.

When the pupil has mastered this course of instruction, he enters upon the study of the four Shoos. I have already referred to these in the preceding chapter. The education of the Chinese may be said to consist principally in the study of moral philosophy, and the fundamental aim of these works may perhaps be summed up in a few words. It is to teach men to be virtuous that they may discharge honourably and successfully the

political and social duties of life. The metaphysical speculations which they contain, like those of the Shoo-King, are exceedingly crude. The Great Learning and the Doctrine of the Mean—or the Golden Medium, as Collie has rendered the title—were composed respectively by Tsang-foo-tsze and Tsze-sze, devoted disciples of Confucius, the latter being his grandson. The fourth of the shoos consists of the works of Mencius, a vigorous and original thinker, who lived about one hundred years after Confucius. The government stipulates that at the various examinations for degrees, the themes or texts for the candidates' essays shall be taken from the four Shoos; and the students commit them to memory and attend lectures upon them. The lecturers at the universities are promoted according to the success with which their instructions are attended, and the desire of promotion proves an incentive to exertion. I have occasionally visited the upper schools and colleges when the lecturers have been expounding the doctrines of the sages. The silence which reigned on these occasions was so great, that in this respect I might have fancied myself in a Christian church. Even the servants seemed to suspend their labours for the time, lest they should disturb the lecturer; and it is only as a special favour that any one is permitted to go near the hall when a lecture is going on. When the student has mastered the four Shoos, he studies the classic on Filial Piety. This work is attributed to Confucius, and it is said that he informed the gods of its completion, and that they showed their approval of it by causing a large rainbow to span the sky, and gradually to descend towards the earth in the shape of a huge pearl. The student next enters upon the study of the five King, the contents of which I have briefly described in the preceding chapter. This course is followed by the study of History and General Literature; and in order to master the rules of composition, the student familiarizes himself with the essays of eminent writers. At this stage he is often called upon to discuss the merits of what he has been reading, with his tutor. The tutor attacks the reasoning of an essay, and the pupil is expected to defend it. At the end of this course, he is supposed to be ready to pass his B.A. examination.

For the B.A., or first degree, examinations are held throughout the empire twice in every three years, and for the second, or M.A. degree, examinations are held once in every three years. The former take place in the prefectoral cities of each province. They are held in large halls like the Theatre at Oxford, or the Senate House at Cambridge. The examiners in each province are the district rulers, the prefects, and the Literary Chancellor. Before going up for their examination, the candidates repair to their respective district cities, and deposit at the office of the district ruler a document signed by one or more of the gentry of the district. This document sets forth that they are qualified to attend the examination for the degree of B.A., as free-born subjects of the realm, and that they do not fall within the prohibitions which exclude the children of playactors, watermen, policemen, &c. It also states the candidate's age, and his place of birth. All taxes due to the government must be paid by the fathers of the young men, before the latter are admitted as candidates. On the day of examination, the candidate repairs at an early hour to the examination-hall of his prefectoral city. He carries a small basket of a singular shape, containing his pens, inkstand, and ink, and he purchases from an official the paper upon which his essays are to be written. The paper is sold to the students at a greatly increased price, and as in one province alone the candidates sometimes number eight thousand, this arrangement must bring a considerable sum to the imperial exchequer. At a certain hour a cannon is fired, and the porter closes the gates of the hall. No one can now enter or leave the hall until the examination is over. When the students, who only occupy one side of the long tables, which are arranged in parallel lines, have seated themselves, the themes for the essays are given out. These, as I have stated, are taken from the four shoos. When the candidate has written the two essays required of him, he proceeds to compose a poem of twelve lines, each line containing five characters. Each candidate then recites, or writes from memory, a portion of the sacred edict, and at the close of the day a gun is again fired, and the students are permitted to retire. Any of the students, however, who are slow writers, are furnished with lamps to enable them to finish their papers.

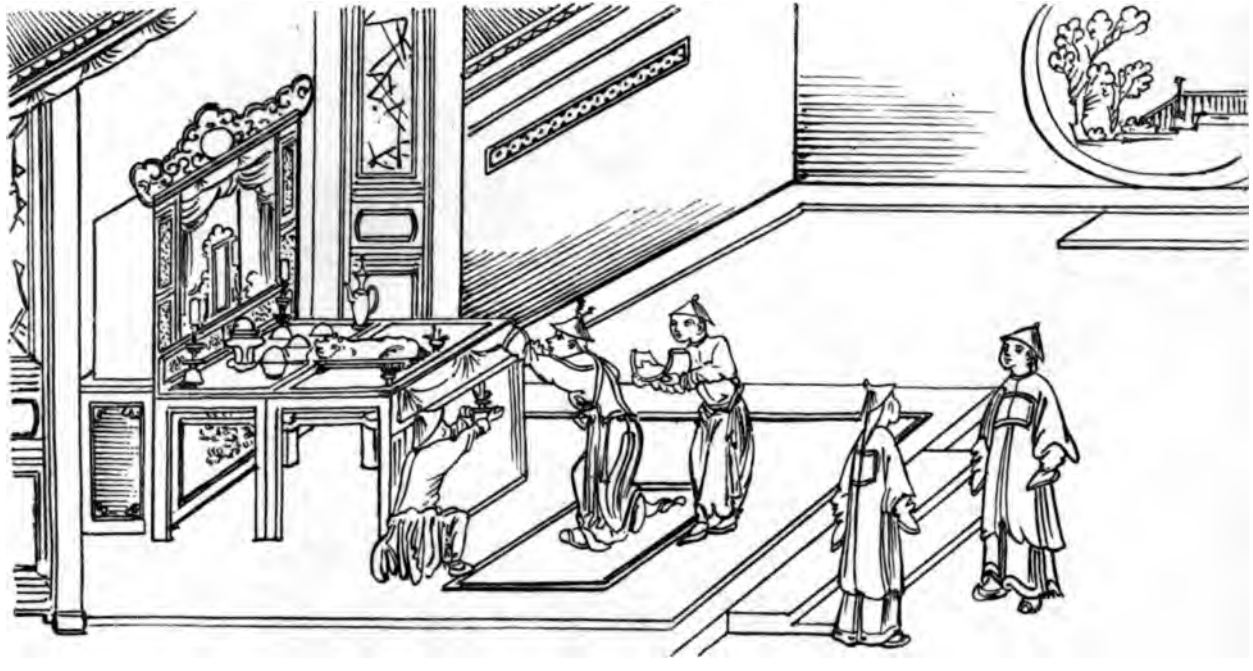
The essays are perused by the examiners on the following day, and the names of the candidates are classified according to merit. Two or three days after, the list of successful candidates is posted on the walls of the hall. Those candidates whose names do not appear in the list do not attend any of the succeeding trials, of which there are six or seven. At the second examination, which is conducted by the prefect and held in an inner hall of his yamun, only one of the themes is selected from the four Shoos; the other is chosen from the five classics. The successful candidates attend a third examination, conducted by the literary chancellor. The essay on this occasion is on a phrase from one of the four Shoos. A poem of twelve lines is also required, as well as a disquisition on the principles, or light of Nature. The literary chancellor also conducts the remaining four examinations, in which, as in the previous ones, the candidates write essays and poems. Out of the six or seven thousand candidates, probably not more than a hundred remain for the final competition, and of this number not more than sixty are admitted to the degree of B.A. It is sometimes supposed that because so few candidates are successful, the standard of literary attainments proposed by government is very high. This, however, is an error, for whatever number may come forward, the literary chancellor is not allowed to approve more than sixty candidates. Those approved present themselves at the yamun of the literary chancellor, in order to be invested with an order of merit. This badge is a golden flower which is placed on the apex of the cap or hat, and is regarded as the gift of the emperor. A richly-embroidered tippet or collar, corresponding to the hood worn by graduates of English universities, is also placed on the shoulders. When this ceremony, called Kum-Fa, is over, the happy candidates are invited to dine with the literary chancellor.

So soon as the list containing the names of the favoured sixty is published, the rivers and creeks in the vicinity present a most animated appearance. Boats of light construction may be seen urged forward in every direction by crews of four or six men, in order to carry to anxious parents the tidings of their sons' successes. Men also traverse the streets of towns, informing the

public in stentorian voices, that they have correct lists of the successful candidates for sale. On reaching his home, the newly-made graduate finds his first few days occupied in paying visits of ceremony. Notably, he must go to worship at the ancestral hall of his clan, and the schoolmaster has to be visited. The graduate rides in a sedan-chair borne by four men, and is escorted by several of his relatives and friends, also in chairs. The procession is lengthened by gilded canopies, under which are offerings of pork, cakes, fruits, and flowers. Each canopy is borne by four bearers. Musicians and banner-men lead the way, and when such a procession passes through the streets of a town, the young graduate is the hero of the hour.

The Bachelors of Arts now become members of universities, of which there seems to be one in every walled city. At these they prepare themselves for the M.A. examination. The examinations for this degree are held in provincial capitals only.[1] The candidates not unfrequently exceed seven or eight thousand, being all the Bachelors of Arts in the province who may be disposed to present themselves. The examination is held in a large hall divided into rows of cells. It is called the Kung-yuen, and there is one in every provincial capital. Each student enters a cell, in which he remains by night, as well as by day, until the examination is over. The rows are distinguished by different names and the cells are numbered, so that there is no difficulty in summoning a candidate, should the examiners call for him. In a square formed by the rows there is a large building in which the examiners are lodged. These are a body appointed by the emperor, and two of them are sent from Pekin to each province. They are men conspicuous by their literary attainments, and the provincial officials receive them with every mark of honour and respect. On the morning of the sixth day of the eighth month of every third year, the examiners are escorted by all the mandarins to the Kung-yuen. The governor-general on this occasion rides in an open chair borne on the shoulders of

[1] There is one exception to this rule. Candidates residing in the island of Formosa do not require to cross the channel to Foochow, the capital of the province of which Formosa is a political division. They are examined at the prefectoral city of Tai-wan.

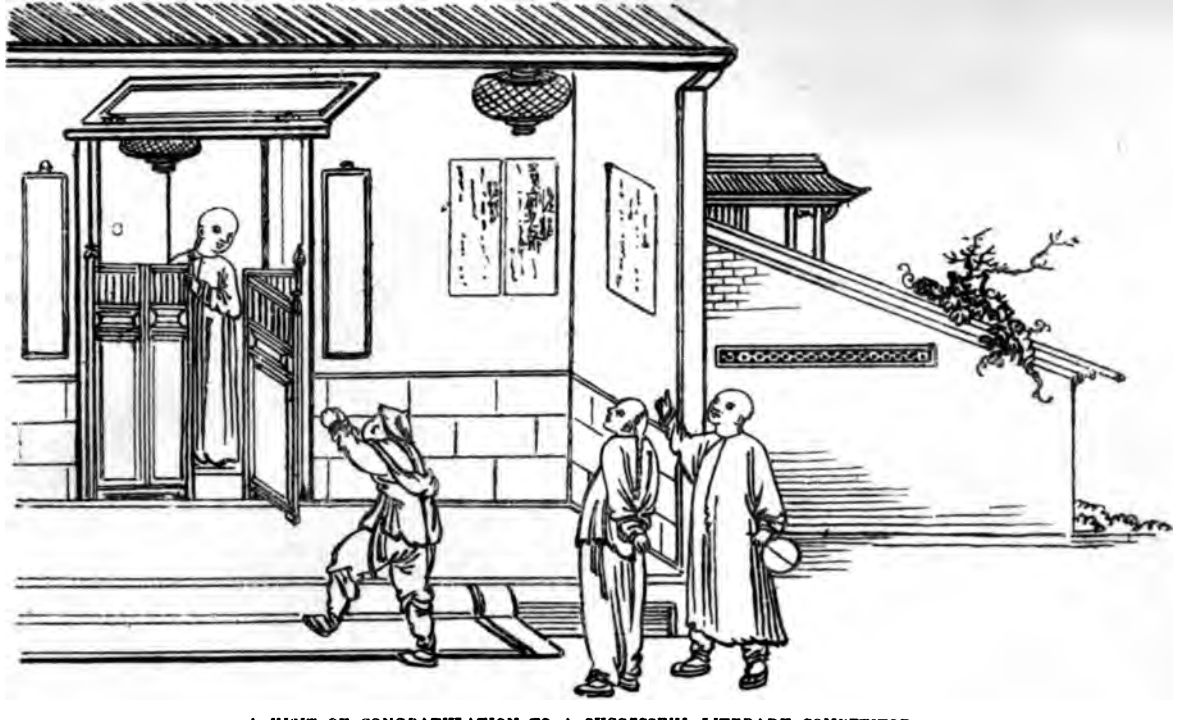


A B.A. WORSHIPPING HIS ANCESTRAL TABLETS, AFTER TAKING HIS DEGREE.

sixteen men. Two days after, the examination is held, and the students having purchased their paper, go to their cells as their names are called out by the *futai* or governor. Before they are allowed to enter their cells they are searched for books of reference. The first examination lasts two days, during which three essays are written on quotations from the four Shoos; and a poem of twelve lines of five feet each. During the second trial, also lasting two days, five essays are written on themes from the five classics. At the third trial, five essays are written on any subjects which the examiners may think fit to propose. The candidates give their papers to the officers appointed to receive them. These deliver them to officers who superintend the copying of them in red ink. Other officials carefully compare the copies which have been made, with the originals, and paste a sheet of paper over the name of the candidate, which is written on a blank page. The essays are then distributed among ten examiners, whose duty it is to decide whether or not the grammar is correct, and the course of reasoning sound and logical. Those which they approve, are submitted to the examiners from Pekin. When the final scrutiny is over, the names of the successful candidates are unsealed and published in the order of merit. The student whose name heads the list, receives the title of Kai-yuen. The new Masters of Arts are decorated in the governor-general's yamun with a golden flower, and a tippet or collar more richly-embroidered than that which is worn by the B.A. graduates. The ceremony is followed by a banquet, at which they meet all the important officials of the city and neighbourhood. The excitement is, of course, much greater than on the occasion of a B.A. examination. The success of the graduate is a matter of rejoicing not only to his family, but to his clan; and on the walls of an ancestral hall are suspended boards containing the names of those of the clan who have taken this degree. The letter in which the examiners inform the head of a family of the success of one of its members, is posted on the walls of his house. Visits of ceremony and rejoicings, of course, await the graduate of the second degree on his return home; and he is escorted by friends and relatives, attended by bannermen and musicians, to

the ancestral hall of his clan, in order that he may render homage to the departed ancestors whose surname he bears. When these proceedings are over, he begins to make the necessary preparations for a journey to Pekin, in order to pass the third or Tsin-sze degree. The examination for this invariably takes place on the sixth day of the third month of the following year, and is presided over by the prime minister and one of the royal princes, with three other examiners. The proceedings are similar to those of the other examinations. The successful candidates—the first of whom is styled Hwuy-yuen—do not return to their respective provinces, but remain at Pekin in order to attend the examination for the fourth degree, the Han-lin or LL.D. Their names, however, are forwarded by the government to the governors of their provinces, and by them to the rulers of their districts. The district rulers order tablets bearing the names in gilt letters to be carried in state chairs, with offerings of various kinds, to the happy parents of the graduates. The district rulers are generally well rewarded for sending the welcome intelligence; and I remember the parents of a graduate being so delighted with their son's success that they made a present of four hundred dollars to one of these officials.

The examination for the degree of Han-lin or LL.D. is conducted in the Imperial Palace at Pekin by the emperor himself. The test is a written answer to any question which the emperor may propose. The successful candidates are divided into four classes. Those of the first class have the degree conferred on them, and are reserved for important vacancies. Graduates of the second class become members of the inner council; those of the third class obtain situations in the six boards, and those of the fourth become district rulers. The newly-made Han-lin are entertained at dinner by the emperor, and, as a mark of great honour, each guest sits at a separate table, upon which the most *recherché* viands are spread. The graduate at the head of the list is called Chwang-yuen, and his reputation extends to all parts of the empire. Wandering heralds carry his name to remote villages as well as populous towns, and both high and low make a point of becoming acquainted with some particulars of his family and early training. When he travels, the keepers of



A VISIT OF CONGRATULATION TO A SUCCESSFUL LITERARY COMPETITOR.

the various hostelries at which he lodges consider themselves highly honoured by the presence of so distinguished a visitor. In 1872, Canton had the honour of Chwang-yuen, and the most distinguished of the Han-lins for that year entered the city in state. The Han-lin Hall, in which the degree of Doctor of Laws is conferred, is in the form of a parallelogram, and on each of the four sides there is a cloister. Against the walls of the cloisters are placed marble slabs on which are inscribed the original text of Confucius. In the centre, under a pavilion, is the throne on which the emperor sits when called upon, in the discharge of his imperial duties, to explain the doctrines of Confucius to his ministers. When the degree of Doctor of Laws is conferred, the approved candidates arrange themselves round the throne, and as the name of each candidate is called, the emperor makes a mark against it with his vermilion pencil in a list which he has before him.

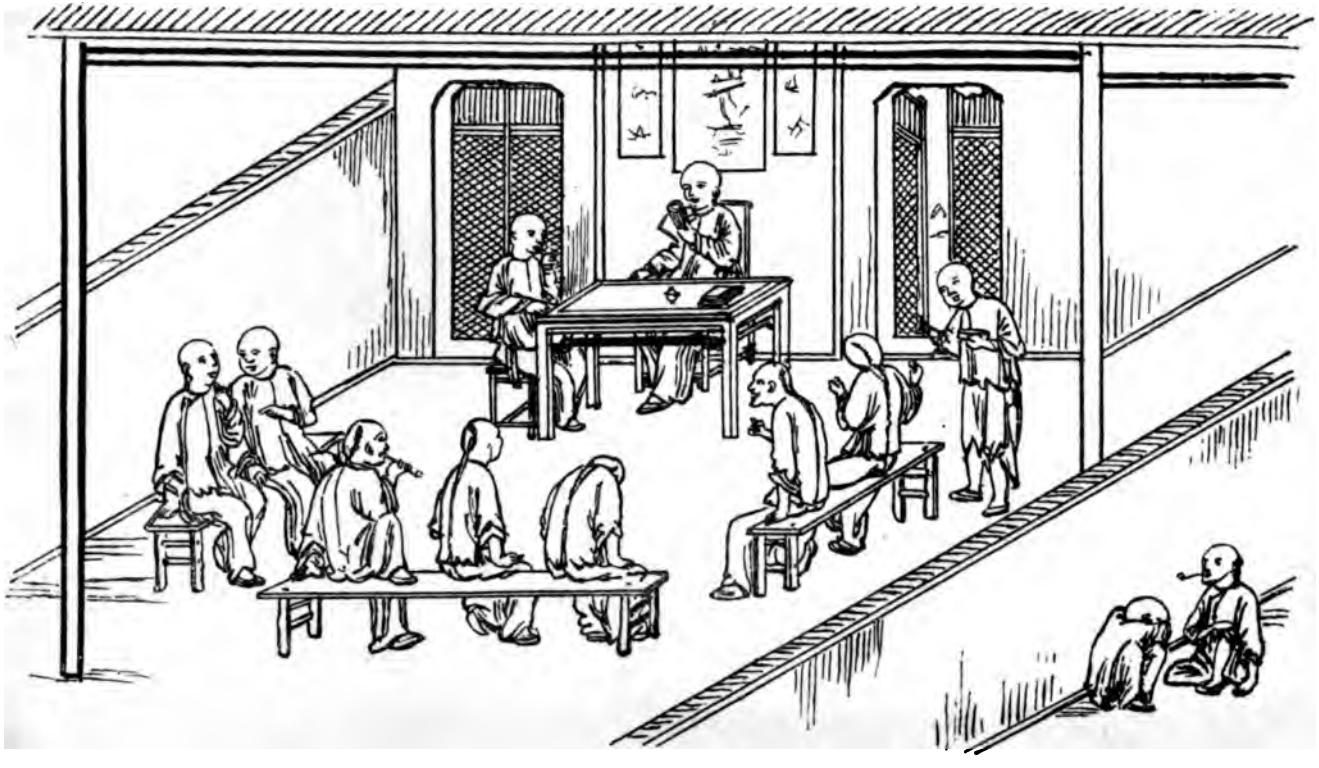
The essays which are written by the candidates for the various degrees must contain at least three hundred and sixty characters, and not more than seven hundred and twenty. Marginal notes or corrections may be made to the number of one hundred characters. The Chinese recognize no fewer than six modes of writing their characters, and as the essayists are instructed to pay marked attention to caligraphy, they adopt the Kiai-shoo, which is the most elegant form of character. The other styles of writing are the Chuen-shoo, which is "the ancient mode of writing, and is derived immediately from hieroglyphics, and is either a caricature or a stiff and imperfectly written character;" the Le-shoo, which is "used by officials' attendants, and is written with greater freedom than that employed in books;" the Hing-shoo, which is "the regular running hand in which anything which requires despatch is written;" the Tsaou-tsze, "a hasty and abbreviate" style, used in ordinary transactions and correspondence; and the Sung-ti, "the regular form of the character used in printing." The respect which the Chinese pay to their written language, amounts almost to worship. They never lose sight of the fact that it is the medium through which they have become possessed of the wisdom of the ancients. The *literati* employ men to traverse the streets of towns

and villages, to collect waste paper from dwelling-houses and shops, lest fragments bearing Chinese characters should be trodden under foot. Each man is provided with two baskets, and at his cry, "Sow-suee-chu," or "spare the printed paper," the people rush to the doors and empty their waste-paper baskets into his. When his baskets are full, he takes them to a temple or guild provided with a furnace for the purpose of consuming such collections. In many instances, the ashes of this paper are put into earthenware vases, and flung into a tidal stream that they may be borne out to sea.

Besides the classics which I have mentioned, the Chinese have, of course, a numerous array of historical, political, and philosophical works, and of novels, and romances, and miscellaneous writings. But though they have been a literary nation from a period long anterior to the Christian era, they have no public libraries, unless this name can be given to libraries[1] reserved for the especial use of government officials. Although there are no public libraries for the use of the people, they cannot complain of the want of public lecturers. In many of the towns and cities there are men known as *Kong-Koo*, who take up their quarters in the halls of temples, and deliver lectures on the ancient history of China, and the writings of the sages. Each auditor pays a small sum of money to the lecturer, and a Chinese attending a course of these lectures, acquires a pretty fair knowledge of the history of his country. As the honorarium which the lecturer receives is very small, he seeks to add to his gains by driving a trade in fruit and cigars; and the table at which he is seated is covered with them. It is not unusual to see a person advance when the lecturer is discoursing, and remove an orange or a cigar, having first laid the price of it on the table.

There is no important country in the world in which the liberty of the press is so little recognized as in China. The ignorance in which the people are kept with regard to passing

[1] The libraries of private gentlemen, it may be mentioned, are on a much smaller scale in China than in our own country. The famous Emperor Kien-lung Wong left a library of 168,000 volumes, but this appears small in comparison with European imperial libraries.



A PUBLIC READER.

events, whether of a trifling or a serious character, is surprising. Until quite recently there was nothing in the shape of a Chinese newspaper throughout the length and breadth of the land, except the *Peking Gazette*,—now published daily—which is the official organ of a corrupt government. It is, I suppose, the oldest newspaper in the world, and is said to have been in existence long before printing was invented in Europe; and it is a singular proof of the stationary character of the Chinese, that it should so long have continued the sole newspaper of the empire. The intelligence which it contains, is generally of a meagre nature, and has reference to governmental details. Little reliance can be placed on the veracity of its communications, and, notably, serious defeats sustained by the Imperial troops are turned on its pages into glorious victories. A copy of the Gazette is forwarded to each provincial capital, and republished there under the strict surveillance of the local government. Should the publisher in his re-issue add or take away from the original, he is liable to a punishment of one hundred blows, and to a banishment of three years. In each provincial capital a court circular is published daily, containing the names of the visitors, official and non-official, who have called at the Viceroy's palace on the preceding day. It also announces the birthdays of the members of the Imperial family, and of the local officials of high rank.

The people derive a great deal of their information as to recent events from newsletters. These are sold in the streets. They abound so much in the marvellous as to be altogether unworthy of credit, and the barefaced mendacity with which they recorded the overthrow of the British and French troops by the Imperial forces has probably never been surpassed. The following is an extract from one of the newsletters sold in Canton during the late war:—

"Hearing that Prince Tseng had fallen back to Tung Chow, the English and French divided their forces. The majority advanced to Tung Chow, and the English ordered a thousand cavalry to commence action. Prince Tseng also ordered his Tartar cavalry to give battle, and seven hundred English cavalry were killed by the discharge of gingalls. The infantry then advanced, and shooting and slaying commenced on both sides,

while the roar of cannon continued without intermission throughout the day. The fight lasted from seven in the morning until three or four in the afternoon, when the English and French were thoroughly routed—out of every ten men, eight or nine were killed. Therefore the officer Parkes, and the officers who were taken in company with him by Prince Tseng were all put to death at Tung-Chow, while of the defeated troops who returned to Takoo, there remained scarcely five thousand.

"On the occasion when the English and French advanced to attack Tung Chow, their design was to insult Pekin. Afterwards when Prince Tseng saw that the turbulent barbarians after their defeat dare not attempt to come up to Tung Chow to fight, though still intending to attack Pekin, he sent a despatch to the emperor to the effect that he had heard the turbulent barbarians intended to take Pekin, and that they ought to be allowed to enter the city, when they could all be hemmed in and taken alive: so the gates of the city ought not to be closed. Therefore, accordingly, the four gates of Pekin were opened wide; neither the dogs, nor the chickens were alarmed. Then upwards of twenty thousand English and French, having left the Takoo Forts, advanced straight to Pekin, and marched seven or eight days, without meeting hindrance from anyone, until they arrived at Yuen-ming-yuen, which is 100 lee from Pekin. This palace is of vast extent, and contains wonderful flowers, and strange fruits, besides curiosities in number beyond the power of computation. It is, indeed, the greatest palace in all the eighteen provinces of the Central Flowery Empire. The English troops entered the Palace and lived there for some days; and the general of the land forces with five hundred officers came to look at Pekin, to find out the true state of affairs. They saw all the walls armed with swords and guns and warlike weapons in thorough readiness—very unlike the city of Canton! Moreover, they saw the Tartar soldiers with arched eye-brows and glaring eyes, bracing their muscles and grinding their teeth, rubbing their fists and smoothing their palms, burning to spring down from the walls to seize their enemies. Yet as Prince Tseng had not given the word of command, they did not break their ranks.

"The English soldiers, seeing this, returned to Yuen-ming-yuen, and then Prince Tseng hearing that the turbulent barbarians had entered the palace was greatly rejoiced; and issued orders to the garrison of Pekin to attack the English and French, and to kill them all, not leaving so much as a single shred. The Tartar troops on receiving this order were greatly delighted, one and all; and one hundred thousand men rushed forward to the fight. They beleaguered the palace, and slew for a day and a night.

SUBSCRIPTION LISTS.

their grievances to passers-by. I once came upon an old woman sitting near the door of a house, and loudly accusing the occupant of having kidnapped her daughter.

In a country in which the fourth estate exists in so rudimentary a form, where there are no railroads and telegraphs, and which has no properly organized postal arrangements,[1] public opinion is essentially local in its tone. It is almost entirely the creation of a middle class known as the "literary and gentry," who stand midway between a vast body of interested officials on the one hand, and the mass of the people on the other. This middle class consists of those who have been admitted to a government examination, but who have not succeeded in being of the select number to whom degrees are granted. They exercise a salutary and, within limits, a powerful influence.

"They act," writes Mr. Low from the United States Legation, at Pekin, in an official letter[2] to his government, "as advisers to the lower classes, and their good offices are sought by the governing class in the management of local concerns. By their superior intelligence they are enabled to control most of the property, and yet few acquire such wealth as would enable them to oppress the people, were they so disposed.

"This class create the public opinion of the country, which exercises a controlling influence over the officials, and is usually powerful enough to thwart the intentions and nullify the action of the officers, from the emperor down, whenever popular rights are in danger of being invaded or the people unduly oppressed. So powerful is the influence of the *literati* that all officials endeavour to conform their action to the popular will, and in this view the government of China is essentially democratic in practice."

[1] There is no postal system under the direction of the government. In a large city, like Canton, there are houses where letters addressed to persons residing at distant ports are received and forwarded. At their destination the letters are delivered by agents, who collect the postage on delivery. As a rule, such letters are intrusted to the captains of passenger boats. In such cases, the letter is sometimes prepaid, the sender writing on the envelope the amount he has paid. In some instances, the postage is paid on receipt, the sender recording on the envelope the amount which it is necessary for the receiver to pay, and prepaying the postage of the reply. The Chinese are tolerable adepts at letter-writing, and it is customary for them to correspond with relatives or friends at a distance. Persons who cannot write have letters written for them by fortune-tellers, who are scribes as well.

[2] The letter is under date Jan. 10, 1871.

CHAPTER VII.

MARRIAGE.

PROBABLY no other nation sets such store by the maxim that "in the multitude of a people is the King's honour, but in the want of people is the destruction of the prince;" and from the earliest times the institution of marriage has occupied an important place in the polity of the Chinese. Young men and maidens are made to feel that it is their duty to become the founders of small communities of rational creatures, from whom in turn other communities are to spring. The more children—especially male children—a Chinese has, the more he is reverenced, a large family of sons being regarded as a mark of the divine favour. Indeed, the desire for male offspring seems to have as strong a hold upon this people as it had upon the ancient Jews, although the motives which actuated Hebrew parents in praying that sons might be given to them are wanting to the Chinese. In their case also, however, the desire is one which has its root in religious belief. It is a natural outcome of the doctrine that the spirits of the departed are rendered happy by homage received at the hands of their male posterity. I remember being much impressed by the great grief with which an old lady with whom I was acquainted deplored the death of her son, who was upwards of sixty years of age, she herself being eighty-two years old. When I spoke to her grandsons, however, on the depth of their grandmother's sorrow, they explained to me that she especially grieved because death had removed the being whose homage she had looked forward to as the great source of her

happiness in the world of spirits. To take a case which bears more directly on the subject of marriage: an aged Chinese refused to enter into an engagement with an American missionary lady, to allow his granddaughter to remain for a period of seven years at the missionary school. His granddaughter, who was then fifteen years of age, ought, he said, to present him with great-grandsons long before the expiration of the seven years.

The marriage relation has at all times been regarded by the Chinese as a personal one. But although this involves the doctrine that monogamy is the rule prescribed by morality, polygamy, in some parts of the empire at all events, is very much practised. In some of the northern provinces, and more particularly in that of Shantung, however, the great majority of the inhabitants are monogamists in the strictest sense of the term. Various causes have contributed to the prevalence of polygamy amongst the Chinese, notwithstanding their theoretical monogamy. Prominent among them is the strong desire for offspring to which I have referred. In the earliest ages, childlessness was held to justify the taking of a second or third wife in addition to the first, but apparently as an exception only, and as the privilege of the wealthy classes. At the present day, a second or third wife is regarded rather as a female servant than as a wife, until she has borne children. Another cause may be found in the fact that parents choose wives for their sons—a custom which prevailed also in ancient times amongst the Jews.[1] In many cases the wives thus selected prove most unsuitable; and as a young man is at liberty to select a second or third wife for himself, he often avails himself of an early opportunity of doing so. The law which compels gentlemen and tradesmen to give their female slaves in marriage also operates in favour of polygamy. Any one failing to do so, is liable to be summoned before the tribunal of the town or village in which he resides, and to receive a severe flogging for his neglect.[2]

[1] See, for example, Gen. xxi. 21, and xxxviii. 6; and Deut. xxii. 16.

[2] Where this law is evaded slaves are either bribed or compelled by their masters to appear before a magistrate, and declare that they remain unmarried in consequence of their repugnance to marriage.

Another fact tends to promote polygamy amongst this singular people. A husband is not expected to cohabit with his wife after she has conceived, nor after the child is born, during the whole period that it is being nourished at the mother's breast. Any violation of the rule, is supposed not only to cause the child to become sickly, but to provoke the displeasure of the ancestors, and bring misfortune upon all the members of the family. Wealthy Chinese are generally very careful in the practice of such abstinence. I remember a young gentleman, who resided in the southern suburb of Canton, being severely chastised by his parents for a violation of it.

These reasons may in some measure account for the practice of polygamy on the part of the Chinese. Let me add a few words as to its evil effects. These are illustrated in the private history of almost every Chinese family in which it is practised. Many indeed are the heart-rending scenes which I have witnessed in such homes. It has a tendency to promote licentiousness, and leads to infidelity on the part of husbands. It introduces envy, hatred, malice, and all uncharitableness into households, and in not a few cases drives jealous wives to commit suicide. I have often known it to result in a husband expelling from his house, or selling, one of his wives, upon the false accusation of a rival. Naturally, therefore, many Chinese ladies are opposed to matrimony. In one street alone—the Shap-pat-kan street in the Honam suburb of Canton—I knew four families in which there were ladies who positively refused to marry, upon the ground that, should their husbands become polygamists, there would remain for them a life of unhappiness. To avoid marriage some become Buddhist or Taouist nuns; and others prefer death itself to marriage. During the reign of Taou-kwang, fifteen virgins whom their parents had affianced, met together upon learning the fact, and resolved to commit suicide. They flung themselves into a tributary stream of the Canton river, in the vicinity of the village where they lived. The tomb in which the corpses were interred is near Fo-chune, and is called the Tomb of the Virgins. At a village near Whampoa called Siu-tong-ki, in

July, 1873, eight young girls, who had been affianced, drowned themselves in order to avoid marriage. They clothed themselves in their best attire, and at eleven o'clock, in the darkness of night, the eight maidens, who had bound themselves together, threw themselves into a tributary stream of the Canton river.

Almost all Chinese, robust or infirm, well-formed or deformed, are called upon by their parents to marry so soon as they have attained the age of puberty. Were a grown-up son or daughter to die unmarried, the parents would regard it as most deplorable. Chinese parents who are apprehensive that, owing to a weak constitution, the last hours of their son or daughter are not far distant, often make immediate arrangements for the marriage. A young man of marriageable age, whom consumption or any other lingering disease had marked for its own, would be called upon by his parents or guardians to marry at once. I may quote the case of a delicate youth with whom I was acquainted. He was a member of the family or clan "Eng"—probably at the time one of the most influential and powerful families in the city of Canton. His parents having been informed by the family physician that their son's sickness would soon terminate fatally, determined that without loss of time he should fulfil an engagement of marriage into which he had entered. On the day selected, the bride elect of the dying youth was brought to his residence with all the pomp and parade which attend a Chinese wedding. The ceremony was no sooner ended than the bridegroom was reconducted to his sick chamber, where, in a few days, he breathed his last.

In China, as in Christian countries, there are prohibitory degrees of marriage. A man, for example, is not allowed to marry a woman who bears the same family or clan name as himself. The punishment for doing so is sixty blows, and the marriage is declared null and void. Neither may a man marry his cousin on his mother's side, nor his stepdaughter, nor his aunt, the sister of his mother. Offenders, if dealt with according to the strict letter of the law, would be put to death by strangulation. The principal mandarins are not allowed to marry women who reside in the provinces, prefectures, or counties, over which they bear rule. This law was framed to

prevent nepotism, and to check the exercise of an undue influence on the part of one family over other families in the same district. No lady may marry until she is fourteen years of age; while not to marry after becoming affianced, unless for urgent private reasons, until she is upwards of twenty-three years of age, is regarded as very wrong. The latter of these rules of life is, I believe, borrowed from the writings of Confucius. Playactors, policemen, boatmen, or slaves, are not allowed to marry women of any other class than that to which they respectively belong. A marriage may not be solemnized when either of the parties is in mourning.

Marriages take place at all times of the year. The principal season, however, is from the fifteenth day of the eighth month to the fourth month of the year following. During the ninth month, however, which is regarded as very unpropitious, no marriages take place, except, as will afterwards be shown, in cases of extreme urgency. At the commencement of the marriage season, books containing songs in honour of wedlock are exposed for sale at the various bookstalls. With regard to the hour of the day at which marriages are solemnized there is no restriction. In some of the districts round Canton they are always celebrated at night, not so much on account of the heat of the day, as because, although the bridal processions may not be so grand as they ought to be, they pass unremarked, the darkness concealing all defects. At such marriages, lanterns and torches are absolutely necessary. Lanterns, however, are always a feature in the procession, either by day or by night. This custom appears to prevail throughout the East, as it has done for ages past. That the Jews used lanterns and torches is very clear from the opening verses of the twenty-fifth chapter of St. Matthew's Gospel; and the writings of the most famous poets of Greece and Rome contain numerous references to it.[1]

Marriages, as I have said, do not take place during the ninth month of the year, unless in cases of urgency. Only the anticipated death of one of the parents of either of the affianced

[1] See, for example, *Iliad* vi. 492; *Eurip. Phœniss.* 346; *Medea*, 1027; *Virg. Eclog.* viii. 29.

parties, would render such a step imperative. Where a father, for example, supposes his own dissolution to be imminent, he will command the immediate solemnization of the marriage of his affianced son or daughter, so great is the anxiety of Chinese parents to witness the consummation of an event which they consider of paramount importance. Such marriages, of course, take place in haste. I was present at one on the 27th of July, 1870, in a street of the Honam suburb of Canton, called On-wing-lee. The wedding was solemnized in the residence of a gentleman named Chu Ayune, who desired to see his son married before his own death, which was imminent. The youth, who was named Atchue, was in his fifteenth year, and the young lady was of the same age. It was touching to see the bridal pair doing obeisance to the dying father, who was scarcely able to give them his blessing; and to witness the tenderness with which the youthful bride presented to him the customary cup of tea and bowl of rice. At the close of the ceremony, the bride was reconducted to the home of her parents, to remain there until she was of a riper age. My friend Chu Ayune breathed his last two days after.

On the 3rd of December, 1871, I was present at a similar wedding between a man named Pang Wing and a woman named Ho-asing, both in the humbler walks of life. The marriage was solemnized at the house of the bridegroom's mother, in the Ma-choo-pow street of the western suburb of the city of Canton. The mother of the bridegroom, who was a very aged woman, was *in articulo mortis*. She lay upon a bed in the *atrium* of the house, with her feet towards the door, in order that her soul upon leaving the body might have free exit on its way to Elysium. The ceremony was entered upon without delay, and duly and properly gone through. What a scene ensued! When the wedding garment, which with its wide folds enveloped the whole body and arms of the bride, was removed, it was discovered that she was a leper! When the fact was disclosed, a number of the female relatives of the bridegroom, gave vent to their feelings of indignation and anger in howls which made the welkin ring. They then turned, as if actuated by a common impulse, towards the bride, whose

appearance was now ghastly, to pour upon the unfortunate woman a torrent of the keenest invectives and most sweeping vituperation. The poor woman at last looked towards me for pity; and evidently fearing that more serious evils might befall her, she earnestly begged that she might be extricated from the embarrassing situation. She was at once divorced, and returned to her mother, who positively refused, however, to refund to the bridegroom the dowry which had been paid by him for what he justly considered a very bad bargain. A part of the sum was eventually returned. During the scene, the bridegroom's aged mother, who "lay a-dying," never once moved. Indeed, so motionless was she, that it appeared as if she had passed away for ever. She lingered till the following morning, having witnessed on her death-bed, in one brief hour, the marriage of her only son, and its singular sequel, the immediate divorce of the bride whom he had unwittingly espoused.

It may be asked, and the question is naturally suggested by this episode, how are matrimonial alliances brought about in China? Throughout the length and breadth of the land there is a class of people called go-betweens, or match-makers, who obtain a livelihood by selecting wives for those who desire to become husbands, and husbands for those who wish to become wives. These go-betweens or match-makers are generally females, or aged men. Parents who seek to affiance their children, usually make application to one of this class, and the go-between consults the list, which she always carries about with her, of the names of eligible ladies and gentlemen. The age at which young people are affianced is from seven to fourteen years. In some parts of the empire, however, more especially in the districts occupied by the Hakkas, children are affianced in infancy. This custom is condemned by many Chinese, on the ground that the children on coming to mature age may show that they have been tainted with leprosy, or lunacy, or some disease which would render it necessary to cancel the engagement. I have already stated that in cases of lunacy, matrimonial engagements are broken off. The rule, however, is not invariable, as will appear from the following account of the marriage of a youth with whom I was acquainted.

Leong Aman, a young man residing in Lin-chee-tong, a village in the vicinity of the market town of Sai-nam, who had for some time been betrothed to a young lady, was called upon to leave home *en route* for Shu-hing Foo, where he had business to transact. During his stay he became insane, and whilst in this condition frequently expressed his conviction that a young woman was constantly following him, with the view of eventually becoming his wife. Upon his return home, he still laboured under this hallucination. His parents consulted a fortune-teller, and were informed that he was being pursued by the soul of a female who had died a virgin, and who was anxious, even in the world of shades, to obtain a husband. They resolved to defeat the project of their son's ghostly persecutor, by marrying him forthwith to the girl to whom he was already affianced. As in duty bound, however, they first proposed to the parents of the girl that the engagement between the young couple should be set aside on the ground of their son's lunacy. This proposition, strange to say, did not meet the views of the girl's parents. They argued that if the marriage did not take place, the soul of the deranged youth would become, in turn, a ghostly persecutor of their daughter, and would, in all probability, entail upon her a similar melancholy malady! Accordingly, this singular marriage was solemnized at the village of Lin-chee-tong, on the 10th of December, 1871.

As in Mesopotamia and other countries of the East, it is customary for the Chinese to marry their children according to seniority.[1] Parents, when engaging the services of a go-between to assist them in selecting a wife for their son, are supposed to impress upon the mind of the agent their anxiety that the maiden chosen should be more remarkable for her virtue than her beauty, upon the ground, probably, that a virtuous woman is a crown to her husband. On the other hand, the young lady's parents are supposed to prefer that their daughter should be given in marriage to a young man more renowned for his wisdom than his wealth, upon the score that the father of a fool has no joy, and that fools and their money are soon parted. The go-between is also supposed to select as husbands and

[1] See Genesis, chap. 29, v. 26, and the Book of Tobit, chap. viii. v. 1

wives those who are in all respects likely to suit one another. It is her duty also to ascertain that the families of the contracting parties are respectable, the members being free from leprosy, lunacy, and crime, and not being either playactors, slaves, or boat-people.

This system of Chinese parents selecting wives for their children, and making these binding engagements in their name, has a tendency not only to render breaches of promise impossible, but to prevent elopements. Of course, it does not put such enterprises out of the question. Occasionally, though rarely, Chinese gentlemen elope with young ladies who have been affianced to others. When elopements do take place in China, the offending parties are, as a rule, unmarried young folks, whose parents occupy, or have occupied, neighbouring dwelling-houses. I remember a young woman named Chan Achan, who was betrothed to a young man she had never seen, eloping with the son of the next-door neighbour. The fugitive lovers were eventually apprehended and put into the prison of the Poon-yu magistrate at Canton, for breach of promise and for disobedience to parents. The misconduct of the gentleman was aggravated by the crime of abduction. I frequently visited this couple during their imprisonment. In the spring of 1874, a Taouist priest named Lob-hung, eloped with a young lady, who was a member of the Fung family. The young couple in this case also lived as neighbours, both residing in the Paak-sha street of the western suburb of Canton. They had betaken themselves for concealment to Poon-tong, one of the largest and most populous suburban districts of the city, but they were eventually discovered and made to return to their homes. The parents of the young lady, who moved in a higher sphere than those of the priest, were naturally grieved, but they wisely concluded that their only course was to give her to him in marriage.

To return to the ceremonies connected with marriage in China. When a go-between, who has been employed by parents in their son's interest, has succeeded in selecting a suitable young lady, the ceremony called Man-Ming takes place between the fathers. The order of procedure in this ceremony is some-

what tedious, but it shows the care and deliberation with which the Chinese proceed in what they naturally consider a matter of the utmost importance. The father of the young man furnishes the father of the young lady with a document which sets forth the hour, the day, the month, and the year of his son's birth, and the number and maiden name of the wife who is his son's mother. He receives a similar document from the young lady's father. The parents next consult their departed ancestors, and for this purpose each places the document he has received on his ancestral altar. When the ancestors are supposed to have given their blessing, the parents, or persons appointed by them, have recourse to an astrologer, who casts the horoscopes of the youthful pair. Should the result be favourable, an engagement is entered into. It is effected by the parents, for, till the day of the solemnization of their marriage, the young people are not allowed to see each other. The father of the youth writes a letter to the father of the young lady, stating that he has a desire to receive her as a wife for his son. This letter is delivered by "the friend of the bridegroom" on a lucky day selected for the purpose. The writer of the letter, before placing it in the hand of the friend of the bridegroom, stands in front of his ancestral altar, and, looking towards the west, kneels down and performs the kow-tow, taking care to knock his head six times upon the ground. Rising from his knees, he gives the letter to the friend of the bridegroom, and bids him bear it with all haste to the young lady's father. When he arrives on this mission, the bridegroom's friend is received at the door by a person appointed for that purpose. The young lady's father having been informed of his arrival, goes to the door to meet him, and conducts him to the ancestral hall, where he takes his appointed place on the east side, the west side being reserved for the host. At the command of the conductor of the ceremonies they approach the ancestral altar, and make a profound obeisance to the ancestral tablets. The host then moves to the east side of the hall and stands with his face towards the west, while the friend of the bridegroom takes up his position on the west side, facing the east. He then addresses a few respectful words to the host, and presents the letter. This

is placed unopened upon the ancestral altar. The friend of the bridegroom next presents to the host, in the name of the bridegroom elect, several boxes of cakes and a live pig. In some parts of the empire a wild goose and gander are amongst the gifts. These birds are regarded by the Chinese as emblems of faithfulness in wedlock, and it is said that the same goose and gander always pair, and that should either the one or the other die, the survivor spends its remaining life in single blessedness. Where wild geese cannot be procured, tame geese are often substituted. In some few instances, wooden or tin figures of wild geese are preferred to live tame geese. The cakes are conveyed to the house in large red boxes, which are borne by men wearing red tunics. To the lid of each box a broad strip of red paper is affixed, upon which are written the Chinese characters Shaong and Hee, which mean twice glad, or twofold gladness. On this occasion also a dowry, which varies according to the position of the family, is given by the father of the suitor. A similar custom was practised by the ancient Jews. According to the law of Moses, the dowry given by the father of a Jewish suitor was, in an ordinary case, from thirty to fifty shekels.[1] Amongst the ancient Greeks this custom must also have prevailed, as Pausanias regards it as singular that a man should give his daughter in marriage without receiving a dowry in return, and gives a reason for the exception made in a particular case (Lacon iii. 12-2). When the cakes have been arranged on the ancestral altar, the host kneels before the tablets and twice performs the kow-tow, upon which the friend of the bridegroom is conducted to the visitors' hall and invited to take tea. The host, who remains behind, removes the letter from the box in which it is contained, reads it aloud in presence of the tablets, kneels before them, performs the kow-tow thrice, and proceeds to write his reply. This letter, duly addressed and sealed, is placed in a small box. At the same time the boxes in which the cakes were brought, are refilled with cakes by the host's servants. Before leaving, the friend of the bridegroom is again conducted into the ancestral hall, where the host, placing him on the left side of the hall, presents with both hands the

[1] *Vide* Exod. xxii. 16; Deut. xxii. 29; 1 Sam. xviii. 25; and Hosea iii. 2.

box containing the reply. The host now kneels once more before the ancestral tablets, and twice performs the kow-tow. Upon rising he invites his guest to partake of a repast, an invitation which is only accepted at the third time of its repetition. They enter the dining hall and, after bowing to one another, take their seats, the guest on the east side of the table, and the host on the west. As this is a meal of ceremony only, the host and his guest content themselves with taking wine with each other three times, although the table is covered with various viands. The friend of the bridegroom now takes leave of his host, and, followed by the bearers of the boxes of cakes, hastens to return with the reply to the house of his friend's father. On his arrival he is conducted to the ancestral hall, where similar ceremonies are duly observed. In both cases the cakes, after remaining some time on the ancestral altar, are divided amongst the relatives or friends of the contracting parties.

As it may interest my readers to be made acquainted with the tenor of the letters which are exchanged on such occasions, I give a translation of two such documents which fell into my hands. The translation of the first, which is from the father of the bridegroom elect, is as follows :—

"The sun has long since risen, and the brightness of his rays illumines the house wherein resides the fair. At this hour, too, she, like the sun, has left her couch and attired herself in a costume becoming the hour of the day, and her rank and station in life. Her face has gazed upon the mirror, which has reflected back upon her the beautiful features of which it is possessed. Indeed, all nature has now assumed a beautiful aspect, and all creatures, as it is designed by nature, are now pairing. I write this as an evidence of my respect and devotion. Permit me, therefore, respectfully to congratulate you, my venerable relative, whose honourable family has resided for so many ages in Seng-Moon, or Yut Hoee, where its respected members have ever been distinguished for their literary attainments, their essays being written in a style almost unparalleled. Further, the essay of your son in particular has obtained for him high literary honours; but no wonder, as your ancestors were one and all men of distinction, and your descendants, therefore, cannot be

otherwise than men of renown.[1] Your own rank is also great, and your son will prove a worthy successor of the same. I, for my part, have been from boyhood slothful and indigent. I wander through the world as one without any fixed purpose, and the rank which I hold is of a degree more honourable than I deserve. Your daughter is gentle and virtuous, and as for my son he is so weak in intellect as to be unworthy of her. But, as you, upon hearing the words of the match-maker or go-between, thought him worthy and at once consented to the engagement, it is only right that the union should take place. There will be unbroken friendship between me and you after the celebration of the marriage rites of our children. This is the day appointed for me to give, and for you to receive the customary presents. I therefore beg to forward them herewith. They are, however, of a very ordinary kind and of no value. Indeed, I only forward to you, together with a few simple things, a wooden hair-pin, and I am in truth ashamed that I have no jewels, precious stones, and silk fabrics to present. You will, I am sure, readily excuse me. When these, the preliminary ceremonies, have been observed, we shall anxiously await the wedding day."

The translation of the reply received from the father of the bride elect is as follows:—

"Winter sets in, and the wild geese now fly about in large flocks. The Pheng-Tye buds, and ere long its branches will be thickly covered with flowers. This day the second quarter of winter commences, and your presents were on the occasion accepted with warm thanks. I beg most respectfully to congratulate you, my venerable relative, whose honourable family at one period resided in the province of Fokien, but is now settled in the provincial capital of Kwang-tung. Your illustrious name was famous in Kougha, and your many virtues were highly commended by the learned men of In-pheng. I have, therefore, at all times regarded your incomparable good conduct as ranging as high above that of your fellow men as the crane flies high above the earth. Your manners, too, are without a parallel, being as gentle as the vapour compared with the tempestuous winds. I am so poor as to be unable to maintain

[1] From this it would appear that the Chinese have a strong belief in the doctrine that "like begets like."

"Nec imbellem feroces
Progenerant aquilae columbam."

myself, neither can I find means to escape from the numerous troubles by which I am beset. The disposition of your son is benevolent. His mind, which is highly cultivated, is as lofty as the heaven is high above earth. My daughter, who was born in a poor cottage and is uneducated, rejoiced much on hearing the words of the match-maker to the effect that you were anxious that I should agree to give her in marriage to your son. Thus your son and my daughter are bound by this marriage contract. The presents which you sent me are like the Tenga Ha and Yee of Shang-hoo (two valuable curiosities) and I am very sorry that I could not in return present you with a similar compliment. These ceremonies are the signs of increasing generations. When your son and my daughter are united in marriage, there will be unbounded affection between them."

The next ceremony connected with betrothal is called Nap-Pie, or presentation of silks. This was in ancient times called Nap-Ching. A court dress, with other gifts, is sent to the bride elect by the parents of the lover. It is followed by a banquet at his residence. The court dress is sent to the young lady on a lucky day, accompanied by a letter, and is made to correspond with the rank of the youth whose wife she is about to become. The same observance of rank is shown with respect to the other gifts. If the youth be of the first, second, third, or fourth rank, sixteen pieces of silk, ear-rings, bracelets, hair-pins (cf. Genesis xxiv. 22), and ten boxes of cakes are also presented to the lady. Sometimes one hundred boxes of cakes are presented instead of ten. Such munificence, however, is not sanctioned by law. Should the gentleman be of the fifth, sixth, or seventh rank, he sends, together with the court dress, twelve pieces of silk, ear-rings, bracelets, hair-pins, and eight boxes of cakes. The ceremonies which are observed on the giving and receiving of these gifts, are precisely similar to those which are performed at the celebration of Nap-Tsoy. The *menu* of the grand dinner which follows at the residence of the bridegroom elect, is also regulated by his rank. If the youth, or his father, be of the first rank, the banquet consists of six different kinds of meats, together with many other viands; if of the second rank, it consists of four kinds of meats, and if of the third, of three kinds. On the tables of those of the fourth, fifth, sixth,

seventh, eighth, and ninth ranks, only two kinds of meat, with other viands, are served up.

When the contract has been ratified in this manner, that is, by the giving and receiving of cakes and other presents, nothing save an attack of leprosy, lunacy, or any other serious malady on the part of either of the betrothed couple, or unfaithfulness on the part of the woman, can render it null and void. So sacred is such an engagement considered, that, should the lady prove unfaithful during the period preceding her marriage, she would be regarded as guilty of violating her marriage vows. Such contracts were, it is clear, regarded in this light by the ancient Jews.[1] But the reader cannot realize the extent to which a betrothal is considered sacred and binding by the Chinese, until he has learned the most exacting of all its conditions. In the event of a bridegroom elect dying before the solemnization of his marriage, the young lady to whom he was affianced is called upon to live in the house of his parents in a state of perpetual virginity. A lucky day is selected for her proceeding thither, and the first duty which she performs on her arrival, is that of kneeling before a wooden tablet bearing the name of the departed youth, and bewailing his premature death. I once met at the residence of one of the principal families of Canton, a young lady, certainly not more than seventeen years of age, who was the victim of this cruel system. She was regarded as the widow of the deceased, and, doubtless, received at the hands of her new connections all the attentions due to her station. When a lady of this class attains the sixty-first year of her age, she is much honoured by all her connections and friends. As a mark of their appreciation of what they consider an act of great virtue, it is usual to erect a monumental arch. The government generally contributes to the fund established for this purpose. These arches are commonly built of brick, or granite, and, in some parts of the empire, of marble. In the vicinity of Wo-chan Foo, on the banks of the Po-yang lake, I remarked one made of porcelain. Should a lady who has been affianced die before the solemnization of her marriage, it is an

[1] This appears not merely from the history of Joseph and Mary, but from certain passages of the Pentateuch, as, for example, Deut. xxii. 25—28.

almost invariable rule—at all events it is observed among genteel families—for the youth to whom she was betrothed, to go through a ceremony by which he is supposed to become the husband of his departed *fiancée*. On a lucky day chosen for the occasion, the gentleman, attired in the dress of a bridegroom, awaits at his residence the arrival of the tablet on which her name is recorded. This tablet is conveyed to his house in a bridal chair, in which are placed a fan and a pocket-handkerchief. The chair is preceded by a musician playing on a wind instrument, which he holds in his right hand, while with his left he beats a tom-tom or small drum, suspended from his waist-belt. The bridal-chair is received at the residence of the bridegroom with ceremonies not unlike those with which a bride is for the first time ushered into the presence of her lord. The tablet is placed on the ancestral altar of the bridegroom's family, and his younger brothers and sisters, and nephews and nieces perform the kow-tow before it. From the top of the tablet is suspended a silver coin or medal, upon which are engraven the name, and the dates of the birth and death of the deceased. A number of Taouist priests are also in attendance to offer up prayers or masses for the repose of the spiritual bride, whom they call upon to promote the happiness of her new family, and especially to prosper in all things her lord and husband. Weddings of this nature take place by night only, the day-time not being regarded as congenial to spirits. When a lady who is affianced dies, it is the duty of her parents to forward intelligence of her death to the parents of the youth to whom she was engaged. These reply by sending a pig's head, four cakes of dough, candles, a shroud, and a broken hair-comb. The pig's head, cakes, and candles are presented as offerings to the deceased; the comb is placed in her coffin. These ceremonies and the funeral obsequies having been duly observed, arrangements for the marriage are at once entered upon. At a ceremony of this nature which I witnessed, the bridegroom, whose name was Lo Kow-chee, jocularly observed to me that he had become the husband of a piece of wood, alluding to the tablet which bore in letters of gold the name of his departed *fiancée*.

After the Nap-Pie or presentation of silks, the next cere-

mony is the Tseng-Kee or selection of a lucky day for the marriage. The day of the selection is one of great rejoicing. In the Tseng-Kee it is customary either to consult an astrologer, or to refer the matter to the oracle of a deity. In an event of such importance as the marriage of the emperor, the selection of a propitious day is referred to the board of astronomy. I remember seeing in the *Pekin Gazette* of March 12th, 1872, the decree, issued in the name of the two empresses dowager, which directed this board to choose in the ninth month, October of the same year, a propitious day on which to solemnize the marriage of the late sovereign Tung-chee. By the same decree the princes of Kung and Paoyun were appointed to make all the necessary ceremonial arrangements. In ordinary cases where the mysterious lore of the astrologer is not called into requisition, an appeal is frequently made to the god Chaong-Wong-Yae. It is usual, therefore, to find persons anxiously bent on this mission at the temple in honour of this deity at Si-chune, or at the still grander temple in honour of the same deity at Shek-tseng. The goddess Loong-Moo, or Dragon's Mother, is occasionally referred to on a matter of such importance. In her temple in the vicinity of Hwang-chu-kee, I have frequently seen ladies seeking information as to lucky days on which to solemnize the marriages of their children. When the information has been obtained, it is customary for the father of the bridegroom elect to send a congratulatory letter to the father of the bride elect, and if he be of the first, second, or third rank, he sends at the same time two sheep and four pots of wine. The wine is termed "glad wine." If, however, the sender be of the fourth, fifth, sixth, seventh, eighth, or ninth rank, two geese and four pots of wine are forwarded with the congratulatory letter. "The friend of the bridegroom" is deputed to convey the letter and gifts. On his arrival at the residence of the father of the *fiancée*, he asks that gentleman to name a day for the marriage. The latter replies, "Let the father of the youth to whom my daughter is affianced name the day." Upon this the friend of the bridegroom makes a profound bow, and presents the letter in which the day is named. A reply is sent approving of the day in question. For ten

or fifteen days, or in some cases for thirty days preceding the wedding day, the bride elect, together with her sisters, female friends, and attendants, bewails and laments her intended removal from the home of her fathers. During this season of lamentation, the sorrowing virgin declares at frequent intervals, and apparently with much feeling, that to be removed from her father and mother will prove to her worse than death itself. Mention is, I apprehend, made of a custom similar to this in the thirteenth verse of the twenty-first chapter of Deuteronomy. The passage runs as follows:—

"And she shall put the raiment of her captivity from off her, and shall remain in thine house, and bewail her father and her mother a full month."

The night immediately preceding the wedding day is wholly set apart for weeping and wailing, not so much by the bride elect as by her attendants. This lamentation is termed Hoi-Tan-Tsing, or to give vent to feelings of sorrow. When, in consequence of the destruction of the British and other foreign residences by the Cantonese, I lived in a Chinese dwelling-house at Honam, I was on one occasion disturbed for several nights by loud lamentations issuing from one of the neighbouring houses. Upon making inquiries, I was told that the daughter of a neighbouring gentleman was about to be married, and that her sisters and female relatives and friends were bewailing her intended departure from the home of her fathers. On the day immediately preceding the wedding day, or on a lucky day, even if it precede the wedding day by eight or ten days, it is customary for her parents to send the trousseau of the bride and all kinds of furniture, bedding, &c., to the residence of her future lord. These are carried by men wearing red tunics; and in order that the people in the neighbourhood may be made aware of the liberality of the father, the men appointed to carry these various packages and boxes have to walk in procession with their burdens through all the streets adjoining that in which he resides. On the morning of the marriage day a large breakfast is made ready at the house of the bridegroom. The tables are arranged on the east and west sides of the dining-hall.

Near the entrance-door stands a table, upon which are placed four wine-cups. These cups are usually made of gourds, and are called the Hop-Kun, or uniting cups. In the court-yard, and at the foot of the steps by which the hall is approached, there is another table, upon which are set viands for the special use of the bridegroom, who is now called to attire himself. Should he have no rank so-called, he is at liberty, if his father or grandfather be of the third rank, to wear a dress of the fifth rank. If, however, his father be of the fourth or fifth rank, he wears a dress of the seventh rank, and if his father be of the sixth rank, he wears a dress of the eighth rank. Thus attired he enters the visitors' hall, where he is awaited by his father, to whom he does obeisance by kneeling down and knocking his head six times upon the ground. Whilst kneeling, he is presented with a cup of wine, and requested to send for the bride elect. Formerly it was customary for the bridegroom to go for his bride, except when he was indisposed, when the duty devolved upon "the friend of the bridegroom." Even now the bridegroom occasionally, though very rarely indeed, goes for the bride. In 1867, a young gentleman came from one of the midland provinces to Canton for the purpose of marrying a daughter of Acheong, who at that time was governor of the province of Kwang-tung; and, in 1869, a young Tartar came all the way from Pekin to marry the daughter of H. E. Suee Lun, the viceroy of the two Kwangs. The bridegroom nowadays, however, unless the circumstances are somewhat exceptional, sends a large bridal chair, which is richly carved and gilded, or, if not gilt, covered with the enamel of kingfishers' feathers, for the bride's conveyance. The sons and daughters of high officials or men of rank, are borne in a large state chair, covered with red cloth and adorned with fringes. Such a chair reminds one of the "litter of red cloth adorned with pearls and jewels," which, we read in the *Arabian Nights*, King Zahi-Shah made ready for the journey of his fair daughter. In almost all the country districts in the vicinity of Canton, a rude sedan chair made of wood and painted red, is invariably used. Above the door of the bridal chair, a strip of red paper is suspended, upon which is written either "Kee-Lun-

Tsoy-Tsze," or "Kee-Lun-Choy-Chu," implying that the influence or presence of the Kee-lun is here. Sometimes, however, the strip bears a portrait of the god Chaong-Wong-Yae, or an impression of his seal. The bridal chair is carried last in the marriage procession, preceded by many richly-carved and gilded pavilions of wood, under which are sweetmeats and ornaments. Among the processional emblems is a small orange-tree heavily laden with fruit, and with strings of "cash" hanging from its branches. The prolific orange-tree, with its strings of cash, is emblematical of the numerous offspring, and the increased wealth expected to result from the happy union. A canopy or pavilion under which there is a representation of the Kee-lun, is also borne by the bridal retinue. The Kee-lun, to which I have already referred, is a fabulous quadruped, which, the Chinese say, never fails to appear when a sage is born into the world. A wild goose and gander—which it will be remembered are the Chinese emblems of faithfulness in wedlock—or in their absence their tame representatives, are included in the varied list of bridal signs. The train is not complete without an effigy or figure of a dolphin, emblematical of rank and wealth. Red boards, on which are carved in letters of gold the titles of the respective ancestors of the bridegroom and his bride, are carried by men clad in red tunics. Large lanterns elaborately carved and gilded, and in each of which there is a large red candle, are conspicuous on the shoulders of the bearers. Bannermen and musicians in richly embroidered dresses, umbrella-bearers, fan-bearers, and equerries, in number proportionate to the rank of the bridegroom, swell the bridal following, and add to the picturesque symbolism of the procession, in the front of which it is not unusual to lead a goat, with its horns gilt, and its head decorated with a wreath of red paper.

When the procession, which of course is not complete until the bride has joined it with her attendants, leaves the bridegroom's house, the conductor is told to direct its course through all the adjacent streets, so that the friends and neighbours may have an opportunity of seeing it. Should any one attempt to impede its progress there are lictors at hand, armed with whips

and chains, ready to bind and flog all refractory obstructors. Its near approach to the bride's house is announced by men who beat gongs for this purpose at almost every step. "The friend of the bridegroom," who accompanies it, bears a letter, written on red paper tinged with gold, and addressed to the bride, calling upon her to avail herself of the bridal chair, and to embrace the earliest opportunity of setting out to her new home, where an affectionate welcome awaits her. This letter is carefully preserved by the bride. It is regarded much as marriage lines are in England, and should she be so unfortunate as to be divorced, it must be returned by her. Letters of this kind are all very like each other, and I subjoin a translation of one which was addressed by a Chinese friend of mine, named Chong Chee-wo, to the father of the lady to whom his son was affianced. The translation runs as follows:—

"On urgent business. In ancient times it was customary for a bridegroom to go to the house of his bride elect for the purpose of escorting her to her new home. Now, however, it is usual for the father of the bridegroom to address a letter to the father of the bride, begging of him to send the bride with all haste to the house of her future lord. As this latter custom is one of much greater convenience, allow me, I pray you, to put it in force on this occasion. Moreover, a bridegroom, to discharge with effect the ceremonies which devolve upon an escort, must have a perfect knowledge of bridal etiquette—a knowledge this in which my son, as is the case with other bridegrooms, is lamentably deficient. Sending a letter, therefore, is surely more satisfactory to both parties. My son now waits in the hall of ceremonies to receive your daughter. Bid her come, as all things are now ready. May you have peace for a hundred years, and prosper for five generations. This communication comes to you with greeting."

On the arrival of the procession, the bride, who wears a costume corresponding to the rank of her future husband, enters the visitors' hall, where her father and mother, the former standing on the east side of the hall, and the latter on the west, are waiting to receive her. When she has performed the kow-tow, and while she is still kneeling, a female attendant gives her a cup of wine, and her father delivers a short address on the

the duties of husbands and wives. The mother, in her turn, dwells briefly upon similar subjects. The bride then expresses a hope that her parents and brothers may obtain the blessings of wealth, rank, and progeny, and retires to her chamber in order once more to lament the near approach of the hour in which she is to depart from the home of her youth. The father now goes to the door, and making a profound bow to "the friend of the bridegroom," begs him to enter. The latter does so holding a goose in each hand, and they proceed to the visitors' hall, where the father, taking his place on the east side, calls upon "the friend of the bridegroom" to stand on the west side. Having here delivered the geese to a servant, who places them on a table, the bridegroom's deputy is requested to take up a position in the centre of the hall, where, looking towards the north, he twice performs the kow-tow. It is now time for the bride to make her appearance. Before she leaves her chamber, a large fold of red silk is thrown over her head and face by a female attendant, for the purpose of concealing her features. Thus veiled she is brought into the visitors' hall by two female attendants, who direct her to bow to "the friend of the bridegroom," who duly acknowledges the salutation. Escorted by her two female attendants, one on each side, she enters the bridal chair. A few well-dressed female attendants, corresponding in some measure to our bridesmaids, having placed themselves in front of it, the conductor of ceremonies is ordered to lead the procession to the bridegroom's house, and the bridal chair is borne forward amidst the clang of gongs, and the discordant notes of rude musical instruments. Immediately behind it, four men bear an ordinary sedan chair, in which is seated the youngest brother of the bride, on whom, it would thus seem, devolves the duty of giving his sister away in marriage. The procession is joined by the attendants in red tunics, bearing red boards, with the titles of the bride's ancestors.

On arriving at the house of the bridegroom's father, the bridal chair, passing between the ranks of the bannermen, musicians, lantern-bearers, and others, who have fallen into line on each side of the principal entrance, is carried into the porch and placed upon the ground. The bridegroom now approaches and knocks

with his fan at the door of the chair. This is opened by the bridesmaids, and the bride alights. Her features still remain concealed by the veil of red silk. She is placed on the back of a female servant, and carried over a slow charcoal fire, on each side of which are arranged the shoes which were borne in the procession as a gift to her future husband. Above her head, as she is conveyed over the charcoal fire, another female servant raises a tray containing several pairs of chop-sticks, some rice, and betel-nuts. By this time the bridegroom has taken his place on a high stool, on which he stands to receive the bride, who prostrates herself at the foot, and does obeisance to her lord. This high stool is intended to indicate the great superiority of the husband over the wife; for, in China more than in any other country of the habitable globe, woman is regarded as the weaker vessel. Descending from his elevated position, the bridegroom removes the veil of red silk. Now for the first time he catches a glimpse of his wife's face. It is still, however, more or less hidden by the strings of pearls which hang from her bridal coronet. The bridal pair are conducted to the ancestral hall, where they prostrate themselves before the altar on which the ancestral tablets are arranged. Heaven and Earth, and the gods of the principal doors of the house, and the parents of the bride are the next objects of their worship. A further act of homage, which consists in pouring out drink-offerings to the ancestors of the family, having been duly performed by the bridegroom only, the happy couple are escorted to the bridal chamber, where they find the orange-tree with its strings of cash, emblems of fruitfulness and wealth, and the burning tapers, which formed a part of the procession, placed on the nuptial couch. From the top of the bed are suspended three long strips of red paper. On the first of these are written the characters, On-Chong-Tai-Kat, or "from this bed much good fortune will arise;" on the second, Pak-Mow-Kum-Kee, which imply that in a hundred matters or affairs of a bad nature there will be no need for alarm; and on the third, Pak-Tsze-Tchin-Sun, or "a hundred sons and a thousand grandsons be your portion." The bridegroom having now saluted the bride, they sit down and partake of tea and cake. During this interval the strings of

pearls which hang from her coronet are drawn aside by the maids in attendance, in order that the bridegroom may have an opportunity of seeing the features of his bride, who, that he may receive a correct impression of them, has carefully omitted the use of rouge in her toilet operations. Chinese ladies or matrons freely indulge in cosmetics; but on the day of their marriage and during seasons of mourning these are prohibited. While the bridal pair are thus engaged, many of the relatives and friends assembled to celebrate the wedding, enter the chamber, and freely remark on the personal appearance of the bride. Although these remarks are passed with singular freedom, and are less complimentary than truthful, they are not made in a subdued tone of voice, but spoken so that every one may hear them. The blessing of a numerous offspring is invoked upon the bride by her new relatives and friends. The bridegroom soon rejoins the guests, with whom he enters into conversation on the ordinary topics of the day. At seven o'clock in the evening a banquet in honour of her parents-in-law is prepared by the bride. When all things are ready the parents enter the banqueting-hall, where the bride, after bringing the principal dish or *caput cœnum* from the kitchen and placing it on the table with her own hands, assumes the position of a waiting-maid. Filling the cup of her father-in-law with wine, she presents it to him with both hands, and whilst he is drinking the contents, she kneels at his feet and twice knocks her head upon the ground. To her mother-in-law, whose cups she now fills, she is equally reverential. The banquet over, and the parents-in-law having washed their hands, the bride is called upon to partake of a repast. On a table which her father-in-law orders the servants to place at the top of the steps by which the dining-hall is approached, various viands are set, and she is invited to occupy a chair on the east side of the table. Her mother-in-law fills a cup of wine and presents it to her. Before receiving it, however, she rises from her chair, and kneeling at the feet of her mother-in-law, does obeisance by twice knocking her head upon the ground. At the conclusion of this repast the parents-in-law leave the hall by the west, and the bride by the east staircase. In some parts of the empire it is customary for the bridal pair to retire to their

private chamber to dine. Here the bride does not partake of food provided by her husband, but of viands which she has brought from her father's house. This singular custom is regarded as an evidence of modesty on her part and is carefully observed by her for three days. On such occasions four very intimate friends of the family are present, whose duty it is when each cup of wine is pledged, to address the bridal pair on the respective duties of husbands and wives towards each other. At the conclusion of this banquet, the bridal pair are greeted with a discharge of fire crackers. When the smoke has made its escape, a female attendant enters, bearing a tray, which, kneeling, she holds towards the bridegroom with a request that he will remove a small linen sheet which is placed upon it.[1] The bridegroom having spread the sheet upon the nuptial couch, again seats himself, when the female attendant, having taken her master's boots off, withdraws, leaving him alone with his bride. The bridegroom now removes from her waist a girdle, which with its strings of cash is regarded as emblematical of good fortune.

In some of the districts round Canton it is not unusual for the bride to be kept up during the greater part of the night, answering riddles. These are generally proposed to her by the bridegroom's relatives and friends. Should she fail in giving a correct answer to a riddle, she has to pay a forfeit of cakes to the person by whom it was put. The observance of this singular custom is attended with much drinking on the part of the gentlemen, and angry quarrels not unfrequently result. At the village of Pa-chow, near Whampoa, an old gentlemen of the clan or family Chaong, whilst engaged in celebrating his son's marriage, was killed by his nephew on an occasion of this sort. The youth, who was intoxicated, upon being rebuked by his uncle for setting riddles of an improper nature, flew into a violent passion, which was not appeased until he had imbrued his hands in the old man's blood.

In many districts of the province of Canton, the bride and bridegroom separate at once after the marriage ceremony has

[1] On the following morning this sheet is presented to the bridegroom's parents. A custom similar to this was observed by the ancient Jews.

been performed. So soon as the festivities are brought to a close, the bride returns to her father's house, there to await the completion of the period of time—generally three years—which it is thought should elapse before the bridal pair are permitted to live together. If the residence of the bride's father be within easy distance of that of the father of the bridegroom, she is allowed to visit her husband's parents for a few days once every month. Otherwise, such visits take place twice or thrice only, throughout the year. The dragon festival and other joyous occasions of the kind, are generally selected for them. The bridegroom has at such times opportunities of conversing with his bride; but these visits of ceremony are, I believe, very distasteful to Chinese brides. I may narrate the sad sequel of the marriage of a youth with whom I was well acquainted. This youth, Ng Acheong by name, a native of a village situate at the base of the Lin-fa Hills, in the vicinity of the Bogue Forts, where this custom is strictly practised, was called upon during the month immediately following his marriage to leave the provincial capital where his duties were, on a short visit of ceremony to his parents, who were expecting to be honoured by the presence of his bride, their daughter-in-law. The bride was the first to arrive. On the morning following her arrival, however, it was discovered that during the night she had committed suicide by taking poison. It appeared she had carefully concealed the poison—which was a root called Woo-Mun-Kaong by the Chinese—in her clothing previous to the departure from her father's house. A few hours after this discovery the bridegroom arrived, only to receive the intelligence of the suicide of his bride. This singular and foolish custom also prevails in the county of Shun-tuk, which is one of the political divisions of the province of Kwang-tung. With the view of suppressing it, the magistrates of the district in question not unfrequently issue proclamations calling upon parents to compel their daughters to reside at once with their husbands.

At an early hour on the morning of the third day after the marriage, the bride is escorted to the ancestral hall to worship the ancestors of the bridegroom. The ancestral tablets are removed from the altar, and placed on a table which stands in

the centre of the hall. On the east side of the hall stands a table, covered with viands. The bridegroom takes up his position in front of this, while the bride places herself before a similar table on the west side. In the centre of the floor of the peristyle, or courtyard, of the ancestral hall, is placed a large cushion, upon which the father of the bridegroom kneels, and looking towards the ancestral tablets, does obeisance by performing the kow-tow. Having also poured out libations of wine, he reads to the spirits of his ancestors a letter, the tenor of which is much as follows :—"My son has married, and all the ceremonies attendant upon such an occasion having been duly observed, I now, therefore, give command to him and his wife to render you homage, in the hope of propitiating you and prevailing upon you to grant them many blessings." When this address has been read, the bridal pair kneel before the ancestral tablets and thrice perform the kow-tow. The parents, uncles, and aunts of the bridegroom next receive the homage of the happy couple, after which the parents present the bridal pair with pieces of money wrapped in red paper. If the bride's parents reside at no great distance, it is her further duty on the third day after her marriage to pay a visit of ceremony to them at noon, remaining with them for at least a few hours. Should the distance be great, a more convenient day is selected. On this visit she is accompanied by a number of servants, bearing numerous boxes of cakes and fruits together with roasted pigs, fowls, &c. These presents are in acknowledgment of their daughter's chastity. The head and hind quarters of one of the pigs are returned to the donors, for the sake of luck. In some instances the bride is accompanied by a master of ceremonies, whose duty it is to present to the parents a letter which plainly expresses what the gifts are intended to acknowledge. This letter is carefully preserved. The custom is not very dissimilar to one which was observed by the ancient Jews (Deut. xxii. 13—17).

A bride who is found to be unchaste is not unfrequently divorced, and sent to her parents on the morning after the marriage. Sometimes a husband hesitates to make his wife a public example. He therefore rests satisfied with allowing

her to return on the third morning after marriage to the house of her parents, without the customary presents of roast pigs, fowls, &c. My attention was once called to an instance. The family of the bride manifested great indignation against the bridegroom, declaring that the accusation brought against the daughter was false, and insisting on the customary presents. These the bridegroom, persistent in his declaration, declined to give. An investigation ensued, which terminated in the bride acknowledging her guilt.[1]

The bridegroom also pays a visit of ceremony to her parents on the same day as the bride. He is received at the door by his father-in-law, and they enter the ancestral hall, where the bridegroom places upon the altar several gifts. Looking to the north, he then kneels at the feet of his father-in-law, and twice performs the kow-tow. This act of obeisance the latter cheerfully acknowledges by looking towards the west and performing the kow-tow. This, it may be observed, is the only occasion on which the father-in-law kneels in the presence of his son-in-law. The bridegroom now expresses a desire to pay his respects to his mother-in-law, who to afford him an opportunity stands at the door of her apartment. A repast is now made ready, of which he is invited to partake; and after drinking three cups of wine at the request of his father-in-law, he returns home. The visit of the bride on this occasion may extend to six, or even eight hours. In the evening she must be present in her new home to entertain the wedding guests.

On the evening of the fourth day following the marriage, it is the duty of the bridal pair to entertain at dinner the friends of their respective families. The invitation cards which are issued on such occasions are stereotyped, and read very much as follows:—

"On the eighth day of the present moon your younger brother is to receive his bride; on the seventh day the wine cups will be cleaned and prepared; on the tenth day wine will be poured out, when he will presume to draw your carriage to his lowly abode, that your conversation may be enjoyed; and when, in the arrangement of the ceremony, your

[1] It appeared she had secretly lived in incest with her brother.

assistance will be expected. To attend the ceremony your brilliant presence is entreated. To what an elevation of splendour will your presence assist us to rise!

"To the Eminent in Literature,
"Venerable First-Born,
"At His Table of Study.

"From Ho Kow, born in the evening, and who bows his head to the ground and worships."

In 1856, I had the pleasure of being present together with four or five English ladies, and as many gentlemen, at a banquet of this kind. When we arrived at the outer gate of the house, we were very politely requested by the porter to wait a few moments, in order that our arrival might be formally announced. Whilst we were waiting, several Chinese musicians who were seated within the porch, played a wedding tune. On entering, we found the bride and bridegroom stationed, the one on the right, and the other on the left side of the door, in order to receive and welcome us. We were escorted by them to the visitors' hall, where we remained in conversation for some time. The English ladies were then invited to enter the part of the dwelling-house set apart for the use of the female members of the family. During their absence, we had the opportunity of seeing several interesting ceremonies. Amongst other native visitors, Ngow-qua and several other wealthy Chinese gentlemen called to congratulate the bridal pair. On each occasion the bride came into the outer hall, where gentlemen visitors are entertained, to receive the congratulations of these friends. Each visitor prostrated himself at the feet of the bride, and knocked his head upon the ground, saying at the same time, "I congratulate you! I congratulate you!" whilst the bride, also upon her knees and knocking her head upon the ground replied, "I thank you! I thank you!" This congratulatory ceremony was brought to a close by the lady presenting each visitor with a cup of tea. At the banquet, which was served at seven o'clock in the ancestral hall immediately in front of the altar, there were present no fewer than thirty elegantly dressed Chinese

ladies, some of whom were tolerably good-looking. The Chinese and English ladies did not, as in England, occupy places at table among the gentlemen, but sat by themselves. The bride and bridegroom did not dine with us, but assumed the character of waiting servants. When with her attendants the former had placed on the table the last course, consisting of boiled rice, she observed that we had been most inhospitably entertained. If the dwelling-house of a gentleman be deemed too small to entertain all who are invited to assist in the celebration of the marriage of his son, it is not unusual for him to erect a large mat shed, or tent. This plan is frequently resorted to in Chinese villages. At the village of Ha-long, near Canton, I was present, in 1864, at a marriage, which was celebrated by the friends and relatives of the bridal pair, in a large mat tent put up for the purpose. Two hundred guests had room enough and to spare in it. Sometimes the large mat tea-saloons which are erected for the benefit of travellers by the sides of the high-roads, are rented by Chinese parents on these occasions.

A Chinese is at liberty to take to himself as many wives as he can afford to maintain. The second and third wives are generally women of large feet and low origin, the first wives being almost invariably, excepting of course in the case of Tartar ladies, women of small feet. The first wife is invested with a certain amount of power over the others, and assigns to them their various domestic duties. Indeed it is not usual for second or third wives to sit in her presence, without having first obtained her permission to do so.[1] Upon the first wife of a Chinese gentleman of rank is bestowed a title which corresponds to that of her husband, as is the case with the wives of peers and baronets among ourselves. It is customary for such ladies, when paying visits, to be escorted through the streets of a city by a retinue of equerries, swordsmen, lictors, and other attendants, equal in number to that to which their husbands are entitled. On such occasions it is a rule with ladies of rank not to close the blinds of their sedan chairs, as do other ladies. They permit themselves to be seen by the public, as if proud

[1] In a family, however, where the second or third wife succeeds in usurping the affections of the husband, the authority of the first wife is ignored.

of the equipage and attention which mark their rank. In the case of the demise of a first wife, the second does not succeed to her position. She remains in her former station, which, as has already been stated, is, in the event of her having borne no children, that of a servant rather than of a wife. Nor are the tablets of the wives who die without issue placed upon the principal altar of the ancestral hall, but usually upon shelves, put up for the purpose in an adjoining chamber. When dying, second or third wives who have not borne children are removed from the dwelling-house to an humbler abode. They are not entitled to die in the dwelling-house of their master! I remember an instance of this which occurred in 1862. The fourth wife of a wealthy Chinese gentleman, named Eng Sze-tai, who resided at Honam, a suburb of the city of Canton, was in a dying state; and at the command of her husband, this woman, whose last hour was seen to be approaching, was removed to an out-house which was occupied by one of the men-servants.

I have observed that second and third wives are in many instances women of low origin; and this remark is true to an extent which the English reader could not realise, unless I added that they are not unfrequently public women, known previously to the Chinese husband, who as a rule is unfaithful to his wife. Even in the upper ten it is not unusual to meet with wives of this rank. In the Eng, or Howqua family, there are many such ladies. Nor are other instances far to seek. A gentleman of rank named Hoiee Chaong-kwong, who resided in the Koo-tai-Kai street of Canton, and who was for many years Chief Justice of the province of Kwang-si, was renowned throughout the city and its neighbourhood not so much for his legal acumen, as for being the husband of a second wife whose personal charms, say the Chinese, were without a parallel. This lady was selected by Hoiee Chaong-kwong as his second wife, and so great was his affection for her that, upon the death of his first wife, he memorialized the Emperor Taou-kwang to confer upon her the title and dignity of a first wife. The second or third wife of Chaong Yik-lai, the famous governor of Kwang-tung, was for some time a prostitute at Canton. It ought, however, to be stated that women are occasionally found in houses of ill-fame

who are the daughters of respectable parents, and who, during times of rebellion, have been seized by shameless villains and sold to the proprietors of such establishments. In some cases, female slaves are chosen to be the second or third wives of Chinese gentlemen. To a gentleman who is in search of a second or third wife, a go-between or match-maker can always furnish the name of a householder who, having three or four good-looking female slaves in his establishment, is willing to give them in marriage. The gentleman inspects the slaves at their owner's house. This interview takes place in the principal hall, and the girls, attired for the occasion in the habits of ladies, are brought in for inspection, one at a time, by the match-maker. In 1864, I saw a transaction of this sort in the house of a Chinese gentleman at Canton. The intending purchaser narrowly scanned the figure of the blushing maiden; who was made to uncover her arms from the wrists to the shoulders, and her legs from the ankles to the knees. In order to prove that she was not halt, she had to walk from one end of the hall to the other; and that it might be clearly shown that she had no impediment in her speech, she had to speak for several seconds in a loud tone. Whilst he was examining the young woman as a cattle-dealer would examine a brute beast, he was encouraged, or discouraged, by remarks passed on her personal appearance by two gentlemen who accompanied him. On the floor was a red lacquer-ware box containing sweet cakes, which were intended as a present to the girl. My presence evidently had a tendency to interrupt the sale and transfer, and I withdrew. No purchase, however, was effected, as I saw the poor girl in the house of her master on several subsequent occasions. Where a gentleman succeeds in selling his slave girl as a second or third wife, it is usual for him to give a small dowry. This is given on the day preceding her marriage, and consists of one summer and one winter dress, a pair of richly-embroidered shoes, a bed coverlet and bed curtain, a dressing-case, an umbrella, and a trunk. Although the marriage of a second or third wife is not attended with that degree of pomp and ceremony which marks the marriage of a first wife, the religious rites are precisely the same in both cases. At the close of the religious

observances, the second wife is taken into the presence of the first, before whom she kneels and performs the kow-tow. At such marriages it is usual to call into requisition the services of an aged man, who is one of a class called Fā-Koong. Upon him devolves the duty of exhorting the newly-married couple to live together in the bonds of affection. The bride is also exhorted to love, honour, and obey the first wife of her husband. The man selected for this office must have attained the ripe age of seventy years, and preference is given to a married man, whose wife has been his partner from his early manhood, and is of the same age as himself. I have already had occasion to state that polygamists are, in many cases, frequenters of houses of ill-fame. It remains for me to add that in cities and towns there are Chinese who, independent of the many wives which they have, keep mistresses, although I cannot say that such cases are numerous.

It is considered very improper for a widow to contract a second marriage; and in genteel families such an event rarely, if ever, occurs. Indeed, if I do not mistake, a lady of rank by contracting a second marriage exposes herself to a penalty of eighty blows. Amongst the lower orders, however, such marriages occur, poverty being generally alleged as an excuse. It is not unusual, indeed, for parents-in-law, if poor, to compel their widowed daughters-in-law to contract second marriages. Where cases of this kind come to the knowledge of the magistrate, the parents-in-law, having received in the first instance a punishment of eighty blows, are transported to one of the neighbouring provinces for three years. Many poor widows do not hesitate to commit suicide, in order to avoid compliance with these demands; and proclamations are sometimes issued by the mandarins, calling upon parents not to force their widowed daughters-in-law to contract second marriages. In a large city like Canton, there are houses where poor widows from the country take up their abode, in the hope of obtaining husbands. Such establishments are presided over by match-makers, or go-betweens, and, in some instances, by aged men. On the occasion of a widow marrying, it is not unusual for the brother of the deceased husband to take the children of her

first marriage from her, and to regard them, in future, as his own; while the children, if any, of the second marriage are not unfrequently looked upon as the offspring of a wanton. A Chinese gentleman with whom I was well acquainted, paid me a visit on one occasion, accompanied by two of his personal friends; and upon introducing them to me he observed—speaking in English, of which his companions were ignorant—that they did not belong to the *élite*, inasmuch as they were the issue of a second marriage which their mother had contracted. He wished me to understand that he regarded his companions as the sons of a woman who, by polite society, was considered as not strictly virtuous.

Whilst on the subject of marriage, I may state that a singular custom, called the "double marriage," is observed in Chinese families, the members of which for three generations are still living, and the senior male members of which have obtained rank. The "double marriage" cannot take place until the grandparents have each reached the age of sixty years, and it is then celebrated in the following manner:—The grandmother returns to her native place, in order that her husband may have an opportunity afforded him of seeking her hand once more in marriage. When the necessary preliminaries have been arranged, and a lucky day has been selected for a renewal of the marriage tie, the bridal chair, attended by bannermen and musicians, is sent by the grandfather to the house where his aged spouse has taken up her abode. The procession is headed by a master of ceremonies, who presents the old lady with a letter, in which her husband begs of her to seat herself in the bridal chair, which he has sent for her conveyance, and to return to her home, in order that he may have the honour of renewing his nuptial vows. A number of relatives and friends assemble at the house, in order to greet the happy old lady on her return; and the ceremony is brought to a close by much feasting and merriment.

One other marriage custom, as absurd as it is wicked, remains to be noted. In China, not merely the living are married, but the dead also. Thus the spirits of all males who die in infancy or in boyhood, are in due course of time married to the spirits

of females who have been cut off at a like early age. If a youth of twelve years dies, it is customary when he has been dead six or seven years, for his parents to seek to unite his spirit in wedlock with that of a girl whose birth and death corresponded in point of time with those of their son. For this purpose application is made to a go-between, and when a selection has been made from this functionary's list of deceased maidens, an astrologer is consulted. When the astrologer, having cast the horoscopes of the two departed spirits, has pronounced the selection judicious, a lucky night is set apart for the solemnization of the marriage. On that night, a paper figure representing a bridegroom in full marriage costume, is placed in the ceremonial hall of his parents' house; and at nine o'clock, or in some instances later, a bridal chair, which is sometimes made of a rattan-frame covered with paper, is despatched in the name of the spirit of the youth to the house of the parents of the deceased girl, with a request that they will be so good as to allow the spirit of their daughter to seat itself therein for the purpose of being conveyed to her new home. As one of the three souls of which the body of a Chinese is supposed to be possessed, is said after death to remain with the ancestral tablet, the tablet bearing the name of the girl is removed from the ancestral altar and placed in the bridal chair, where it is supplemented by a paper figure intended to represent the bride. The bridal procession is headed by two musicians, one of whom plays upon a lute and the other upon a tom-tom, and sometimes the wearing apparel which belonged to the deceased girl, and which for the future is to be in the keeping of the parents of the departed youth, is carried in it. On the arrival of the procession, the tablet and the effigy are removed from the bridal chair, and placed, the former on the ancestral altar, and the latter on a chair close to that occupied by the effigy of the bridegroom. A table covered with various kinds of viands is placed before the effigies, whilst five or six priests of Taou are engaged in chanting prayers to the spirits, calling upon them to receive one another as husband and wife, and to partake of the wedding repast. At the close of this ceremony the effigies are burned, together with a great quantity of paper clothes, paper money,

paper man-servants and maid-servants, fans, tobacco-pipes, and sedan chairs. I was once present at such a ceremony. It took place at the house of a Chinese friend named Cha Kum-hoi, who resided in the Kwong-ga-lee street of the western suburb of Canton. The immediate occasion of this marriage was, it so happened, the illness of this gentleman's wife, which was attributed by the geomancer or fortune-teller to the angry spirit of her son, who was importunate to be married. A matrimonial engagement was therefore immediately entered into on behalf of the deceased son, and was duly solemnized as I have described it.

WIFE AND CHILDREN OF AN OPIUM-SMOKER.

CHAPTER VIII.

DIVORCE.

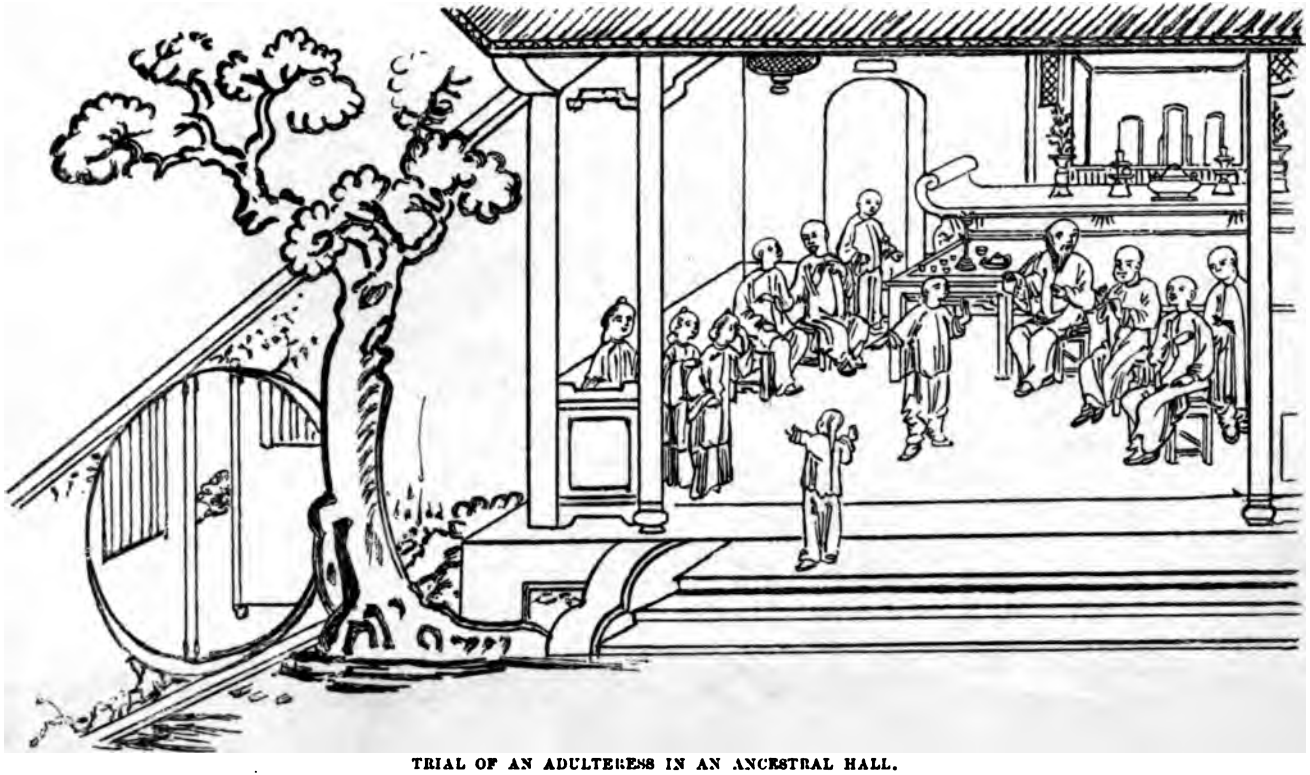
THE law of divorce in China has, apparently, from time immemorial, afforded great facilities to men in all ranks and conditions of life for putting away their wives. On the other hand, as was the case amongst the ancient Jews, a wife cannot cite her husband, however culpable his conduct may be, before any of the civil tribunals with the view of obtaining a dissolution of marriage. The grounds upon which a husband can obtain a divorce from his wife are the following:—Incompatibility of temper, drunkenness,[1] theft, desertion, disobedience, lewdness, undutifulness towards himself or towards his parents, a discovery of her unchastity on the first night of marriage, and unfaithfulness.

The facility which so comprehensive a list gives to Chinese husbands for putting away their wives, is not lessened by the very simple mode of procedure through which a divorce is obtained. The husband seeking a divorce, invites his father and other male relatives and kinsmen to meet in the ancestral hall of the clan or family, for the purpose of hearing and investigating the charge, or charges, which he is prepared to prove against his wife. To each one invited, a betel nut

[1] Drunkenness probably includes opium-smoking. Thus, in 1871, a physician, named Lum Hok-hin, who resided in the Honam suburb of Canton, put away his wife upon discovering that she was an opium-smoker. She had only been married to him for a few weeks, when she was sent back by the disappointed husband to her native village.

wrapped up in green leaves is respectfully presented by the aggrieved husband. In some of the rural districts the husband convenes a meeting of this kind by beating a gong, and "crying" his invitation to his male relatives and kinsmen through the village. The proceedings in the ancestral hall begin with worship being rendered to the ancestral tablets. In the presence and in the hearing of his wife, the aggrieved husband then states his case, and supports it by all the evidence he can bring forward. When the merits of the case have been fully discussed by the relatives, they give a decision supposed to be founded on the evidence. If the charge be established, a bill of divorcement is immediately given by the petitioner to the respondent. This bill, which is not written in the dwelling-house of the petitioner, but outside, is usually signed by both the parties concerned. Each signature consists of an impression made in ink by the tip of the forefinger of the right hand. It ought to be added that a Chinese husband cannot put away his wife for any of the minor offences which make divorce possible, should he be in mourning for a parent at the time when the offence was committed.

But what, it may be asked, becomes of the wives who have been divorced? A first wife when divorced is, as a rule, permitted to return to the home of her parents, or, in the absence of parents, to the home of a near relative. Should she, however, be so unfortunate as to have neither father, nor mother, nor near relative, she is usually sold by the husband who has divorced her to a "go-between." In this case she may, if no worse fate befall her, become the wife of another man. A second, or third wife, when divorced, generally meets with a very sad fate. If sold to a go-between, and if she be at all good-looking, she is at once re-sold to the proprietress of a public brothel, who for a female of prepossessing appearance is always prepared to give a high price. In August, 1861, I met with a very sad illustration of the melancholy fate which in this way frequently befalls a divorced wife of inferior rank. A female of prepossessing appearance, and evidently in deep distress, was being forced by a procuress and her attendants along the principal streets of Canton. I learned



TRIAL OF AN ADULTERESS IN AN ANCESTRAL HALL.

that, in consequence of a minor fault on her part, she had been divorced and sold. Sometimes, it occurs that a second or third wife, when divorced, is cruelly turned into the open streets by the person who a few minutes before called himself her husband. In such a case she is, of course, driven to have recourse to a life of beggary, or, what is infinitely worse, a life of prostitution. I have not unfrequently seen women who have been divorced from their husbands, begging in the streets of Canton. On one occasion I was induced to make some inquiries into the history of one of these women, and learned that she had been dismissed for ever from the bed and board of her husband in consequence of her violent temper. I asked a Chinese merchant to make inquiries in this case for me. Shortly afterwards the woman disappeared from the street in which it had been her custom to beg; and I next saw her near the door of the merchant, no longer in the tattered robes of poverty, but in the fashionable dress of a Chinese lady. Probably, as her appearance was prepossessing, he had made her an inmate of his harem.

Many Chinese gentlemen, however, seek to save their divorced wives from beggary and prostitution. In such cases the woman receives a sum of money sufficiently large to supply her with all the common necessaries of existence, if not for life, at all events for many years to come. An illustration of this will be found in the following translation of a bill of divorcement which was given by a gentleman named Kwan Hang, who resided in a street of Canton called Kat-chong-fong, to a woman named Wong Aheong, who was his second wife. The bill of divorcement ran as follows:—

"My second wife, Kwan Wong-shee, having been most negligent in the discharge of all her domestic duties, and having been repeatedly warned by me of her shortcomings in this respect, and no signs of amendment on her part having been observed by me, I, Kwan Hang, having referred the case to the elders, now find that it is my painful duty in consequence of her undutifulness to put her away. She is, therefore, from this time at liberty to become the wife of another. Should she, however, after the pecuniary provision which I have made for her, resort for a livelihood either to a public brothel, or become

the kept mistress of any one, it is still in my power to seize her person and have her arraigned before one of the city tribunals with a view to her being committed to prison. Further, let it be clearly understood that, should misfortunes of any kind befall this woman Wong Aheong, her parents and guardians have no claim upon me.

"In proof of which I write this bill of divorcement and place it in the hands of Wong Aheong.

"Sixteenth day of sixth month of sixth year of Toong-chee."

Desertion on the part of the wife constitutes a much more serious offence against the laws of marriage than either undutifulness or an ungovernable temper. A woman who deserts her husband, may not only be divorced, but may be brought before one of the tribunals of the city in which she lives, in order to undergo a punishment of one hundred blows. Were she on deserting her husband to become the wife of another, the added crime of bigamy would bring her within the reach of the law's ultimate penalty, death by strangulation. Many Chinese husbands, however, are anxious to recapture their runaway wives, not because they wish them to be punished, but because of the affection which they entertain towards them. I have occasionally seen amongst other placards on the walls of Chinese cities and towns, bills offering rewards on the part of such husbands—who are generally not of the lower ranks of life—for the capture of their runaway wives.

If a husband desert his wife in a season of distress, the wife, on the expiration of the third year of his absence, may become the wife of another. Before doing so, however, she is obliged to prove the desertion on the part of her husband three years before, to the satisfaction of the magistrate of her district. Neglect to do so, would subject her on conviction to a punishment of one hundred blows, and her marriage with a second husband would be declared null and void. Again, if, at the time she lodges her declaration of desertion with a view to a second marriage, any of the relatives of the absent husband come forward and express their readiness and ability to support her during the prolonged absence of her husband, the magistrate refuses permission for her to marry again. The absence of

a husband for a period of twenty or thirty years on business of an official or commercial nature, does not disannul his marriage; and were the wife of such an one in his absence to become the wife of another, she would in the event of his return be put to death by strangulation. It may here be mentioned that, should husband and wife be mutually dissatisfied with each other, they are quite at liberty to sign a deed of separation.

Another of the offences for which a wife may be punished as well as divorced, is that of beating or striking either of her parents-in-law. Should this offence, for which as in the other instances she is tried in the ancestral hall by the husband's relatives, be proved against her, she is severely flogged through the principal streets of the town or village in, or near which is the home from which she is expelled. This punishment may appear very severe for the offence in question. But such certainly is the chastisement inflicted upon all offenders of this kind in Si-chu, Si-nam, and other rural districts in Kwang-tung. The hands of the woman are bound behind her back, and as she walks through the streets, she is preceded by a man beating a gong. At each sound of the gong, the husband from whom she has been divorced, gives her a severe blow across the shoulders with a rattan. Should the husband be absent, the corporal punishment is inflicted by a brother, or a cousin, or an uncle of the absentee. An offender of this class is, also, in some districts occasionally exposed as a gazing stock in the market-place of the town to which she belongs.

In the preceding chapter, I have already given some account of the consequences attendant on the discovery of a bride's unchastity. The most serious charge, however, upon which a Chinese husband can obtain a divorce from his wife is that of unfaithfulness. Even a suspicion of this exposes her, however innocent she may be, to much harsh treatment at his hands. I remember an instance, which occurred in 1861, of a gentleman named Foong Kām-sām, beating his wife to death on the bare suspicion that she had been unfaithful to him. This monster of cruelty resided in a street of the western suburb of Canton, named Shāt-sām-poo. It appeared from inquiries which I

made on the spot, that the poor woman had gone from home for two or three hours during the evening in question, to witness a religious festival. On her return her husband accused her of unfaithfulness, and, binding her hand and foot, deliberately flogged her to death. When I entered the house on the following day, I found the almost naked corpse of the poor woman stretched on the floor. It presented a very sad spectacle, the whole body, more especially the head, face, and shoulders, being very much lacerated. The mother of the murdered lady had stationed herself outside, on the opposite quarter of the street; and, in a state of frenzy, she continued to speak to the passers-by of the brutal conduct of her son-in-law for several hours. The murderer was taken to prison, but not so much, I apprehend, in the character of a prisoner, as of one from whom the authorities were simply anxious to obtain an explanation of the circumstances attendant on the violent death of his wife. I was present at the police court when the wretch was undergoing his examination, and was not a little astonished when his discharge from further confinement was ordered by the magistrate.

Where a wife is taken by her husband in the act of adultery, the law authorizes him then and there to put the adulterer and adulteress to death. The law, however, is also very positive in directing that, if he shed blood, he must kill both of the offending parties. If, while putting one of the guilty couple to death, he were to show mercy to the other, the deed would not be distinguishable from murder, and he would be tried for this crime before the head tribunal of his native district. For should he kill the adulteress only, her nearest friends and relatives would decline to receive his bare assertion as valid evidence regarding the occasion of her death, and would demand his execution as a murderer. Were he, on the other hand, to kill the adulterer only, the relatives and friends of the latter would become his prosecutors.

A further condition is, that the husband shall receive no assistance in putting the guilty couple to death. Were he to do so, the person or persons assisting him would thereby render themselves liable to a charge of murder. There can be little

doubt, however, that in nearly all such cases the event is premeditated, and friends of the husband are in ambush with the view of rendering assistance if necessary. The manner in which a tea merchant in Canton avenged himself upon his second wife and her paramour, presents a case in point. The merchant, whose name was Suen Lu, had reason to suspect that there was a *liaison* between Achaong, his second wife, a young woman of great beauty, and his adopted son, a young man called Wong ā-Wan. On one occasion, therefore, Suen Lu took leave of his family, setting forth that it was his intention to proceed on a journey to the neighbouring province of Kwang-si, of which he was a native. Before leaving, however, he entered into an arrangement with two servants—whom he could trust—that, should the *ruse* deceive the guilty couple, they should place a long stick of burning incense at the front door. The signal was given, and the aggrieved husband, rushing into the chamber, slew with his own hands, it was declared, both Achaong and her paramour. On the occasion, however, of a visit to the residence of the merchant, I was distinctly told by a member of the family that the deed of blood was not effected by Suen Lu himself, but by the two servants. Suen Lu was taken before the magistrates in order that he might give an explanation of his conduct, and receive, not a sentence of death, but, as is usual on such occasions, the present of a roll of red cloth together with 20,000 cash. At the same time a nominal punishment of twenty blows was inflicted upon him to expel the murderous spirit from his breast. During my residence at Canton, two or three cases of a similar nature came under my notice.

This summary vengeance—slaying the guilty with their "crimes broad blown"—is not confined to the southern province of Kwangtung. The *Chinese Recorder and Missionary Journal* for July 1860 records a case which occurred in that year at Tientsin. In the course of the article the following remarks are made with respect to the point we have just been discussing:—

"It is affirmed that the husband did not avenge himself unassisted. According to some, his son, aged fifteen or sixteen years, urged him, and even assisted him, to put to death the

guilty persons. It is said the lad himself killed his own mother, and then told his father to cut off her head. Others believe that the husband's brothers aided him in his revenge. All agree in stating that nowadays the magistrate never thoroughly investigates the circumstances of a case of adultery and deaths, but, in order to save himself trouble, readily believes the assertions of the aggrieved husband who presents himself with two heads for his inspection.[1] Many years ago a man, who brought two heads to the magistrate's office, and affirmed them to be those of his wife and her lover, in reply to the question whether he had any one to aid him in killing and beheading the parties, frankly admitted that he did receive assistance. Thereupon the individual who he said aided him, was arrested and prosecuted. After that, the husband, in every similar case in this place, has promptly denied having any assistance. It simplifies matters very much to believe undoubtedly everything that the wronged husband affirms in regard to the killing and beheading. While every one believes that one man could not slaughter two persons there is no official recognition of such an impossibility, and the investigation of the circumstances is just as superficial as the public form, or method of procedure, will allow. The husband is regarded in law and in public sentiment as only having done his duty in putting to death the guilty. His character is above reproachful comment."

But Chinese husbands do not always resort in such cases to so vindictive a course. The aggrieved husband is frequently content to summon his servants, and keep the criminal pair prisoners in the chamber in which they have been taken until he has received payment on the part of the adulterer of a heavy fine. Should the latter not have the required sum at hand, a communication is forwarded either to his parents or guardians, or to his agents, requesting them to provide the amount in question without loss of time. If the money is not forthcoming on so short a notice, they are not unfrequently called upon to hand over the title-deeds of their own, or of the offender's property, as security for the payment of the fine imposed. The husband who exacts a fine is, I believe, expected to condone the offence of his wife, although doubtless she only

[1] The sword is the weapon which Chinese husbands generally use on such occasions. Among the boat population of Canton the guilty couple are sometimes, I believe, bound together and flung into the river.

FLOGGING AN ADULTERER.

remains in the family in the position of a domestic servant. If the adulterer be a poor man, the husband deprives him of his tail, and orders him to be severely flogged through the principal streets of the town or village in or near which the criminal act was committed. The offender is then banished from his native place, without even the permission to return at stated periods of the year to worship in the ancestral hall of his family, or at the tombs of his ancestors. The adulteress is sold to a "go-between," who eventually disposes of her by sale either to a slave-dealer, or a keeper of prostitutes, or, it may be, to a poor labourer who is in search of a wife. Should the husband not put her away, the adulterer cannot be compelled to leave his home and his friends. In 1870, I saw a young man, apparently not more than twenty-one years of age, and his paramour flogged through the streets of one of the suburbs of Canton in a most unmerciful manner. His arms were bound behind his back, and the upper part of his body was naked. Immediately behind him came the woman, apparently about thirty years of age. Her arms were also bound behind her back, and she was receiving quite as severe a castigation. They had been seized by the woman's husband—a playactor—and two of his friends, and handed over to the elders of the district. At a meeting of this body which took place at noon on the following day, some were of opinion that the guilty pair ought to be bound hand and foot and cast into the Canton river. But the majority resolved that they should be flogged through the principal streets of the suburb. When the flogging was over the youth, whose name was Laong-ā-Ying, was permitted to return to the house of his widowed mother. The adulteress was sold by her husband for the sum of one hundred dollars to the proprietor of a public brothel. I visited the youth on the day following that on which he was flogged, and I was shocked when I saw how fearfully lacerated his back and shoulders were.

It may be remarked here that the punishment of an adulterer by beating him severely with rods, which has always been practised by the Chinese, was, it would appear from Diod. Sic. I. 89, 90, also usual with Egyptians; while, in

Rome under Justinian, adulteresses, as in some instances in the present day in China, were scourged.

Before passing from the subject of this chapter, which I do with a sense of relief, I must not omit to add that the crime of adultery is regarded by the Chinese as more heinous when it is committed between persons who bear the same surname.

CHAPTER IX.

PARENTS AND CHILDREN.

THE birth of a child, like every other important social event in China, sets a long train of observances in motion. So soon as the midwife's care begins—for the Chinese consider that the obstetric art ought only to be practised by females[1]—some of the members of the family engage in the worship of Kum-Fa. In cases of severe labour, a Taouist priest is called in, who repeats certain prayers, and traces a mystic character with a new pen upon a piece of yellow paper. The scroll is burned, and the ashes of it are given to the patient in a cup of water. So soon as the child is born, the exact hour is noted, to enable the fortune-teller to cast its horoscope. The midwife puts the umbilical cord[2] into an urn containing charcoal ashes, which is carefully sealed and kept. At the end of ten years, it is usually thrown away; but in some cases it is kept during the lifetime, and interred with the remains. Parents believe that if they were to commit any portion of the body to the ground, the interment of the child would soon follow. Should the child die shortly after birth, it is customary to expose the urn on a neighbouring hill, or in a cemetery. I have occasionally stumbled upon such urns in my walks near Canton.

[1] There are a few *accoucheurs* in China, men who have resorted to this means of livelihood in their old age; but, as a rule, midwives are employed.

[2] Sometimes the umbilical cord is baked, and given in the form of a powder to the infant as an antidote against small-pox. Several years ago a physician in Szechuen wrote a treatise recommending its use in this way.

The child is at once washed with water, in which a herb called by the Chinese Kum-Ngan-Fa, or the gold and silver flower plant, the rind of green ginger, and the leaves of the whampu and pomeloe trees have been boiled. A custom like this is referred to in the book of Ezekiel (xvi. 4). The child is then wrapped in swaddling clothes, also an ancient Jewish custom. These are simply bands that closely confine the limbs. On the third day the infant is again washed in aromatic water. On this occasion the near relatives are invited to attend, and when "baby" has been washed they sit down to a repast, the especial feature of which is pork-patties, and balls of flour with sugar in the centre. The food of the patient consists chiefly of fowls, fine rice, and ginger-wine. Duck's eggs also form an item of her diet. These are also given, together with jars of ginger-wine, as birth-gifts to her relatives and friends. On her recovery the lady receives in return presents of silk embroidered work.

Amongst the upper classes, it is not usual for the husband to have an interview with his wife until a month after the birth of the child; and no visitor can be received at the house during this time. A large bunch of evergreens is suspended above the principal entrance of the house to intimate this; and visitors upon seeing it do not stop even to leave their cards. All persons residing in the house are regarded as unclean until the month has expired. The same rule applies to persons entering the house during the period in question. The members of such a family are, of course, not allowed to enter any of the public temples. At the close of the month, the mother washes her body, as a rite of purification, with water in which leaves of the pomeloe tree have been boiled. The father having worshipped the tablets of his ancestors, repairs, together with one of his wife's handmaidens, to a temple—the Temple of Longevity is frequently selected—with the view of thanking the gods for having given him a son. Until one hundred days have expired, the mother is required to remain at home. This custom reminds one of the Hebrew mother, who, by the law of Moses, was required to stay at home for about forty days after the birth of a male child, and about seventy days after the birth of a female

child.[1] With the Chinese, as was the case among the Hebrews, the ground of the restriction lies in the mother being regarded as unclean. At the close of this period, she repairs with her child to a temple. Very often the temple is one in honour of Kum-Fa, and the child is dedicated to the goddess. If the mother has previously prayed for offspring to Koon-Yam, or to Tien-How, she repairs, of course, to the temple where her prayers were offered. When the child is one month old, he receives an infantile name. His head is then shaved for the first time, and the ceremony, which is called Mun-Yut is, in the case of wealthy families, attended with much rejoicing. All the male and female members of the family are present in their holiday robes, and the infant makes his appearance in a dress of a bright red colour. The barber who operates is generally an old man, the Chinese regarding it as auspicious that he should have reached a patriarchal age. He is dressed specially for the occasion, and receives more than his usual fee. In many cases, however, the mother or grandmother of the child prefer to do the shaving themselves. The hair is wrapped up in paper, and carefully preserved. When the barber has done his work, an aged man, hired for the office, next advances, and placing his hand on the head of the little one, exclaims, "May long life be thy portion." Those present then sit down to a liberal repast, and the little hero of the party is made to taste a very small piece of a rice flour cake presented by his grandmother. All who have bestowed gifts upon the child are invited to this banquet. Such presents consist of wearing apparel, bracelets, anklets, &c., &c. The infant receives on the occasion a red bedstead, a red chair, and a cap, on which are small golden, or silver, or copper figures of Buddha, or eight figures representing the eight angels. For the figures in question, letters representing old age or wealth, are occasionally substituted. The child is not permitted to rest on the bedstead until the father has consulted the calendar, and selected a lucky day for the purpose. A coat of many colours[2] is presented to a favourite child by its parents.

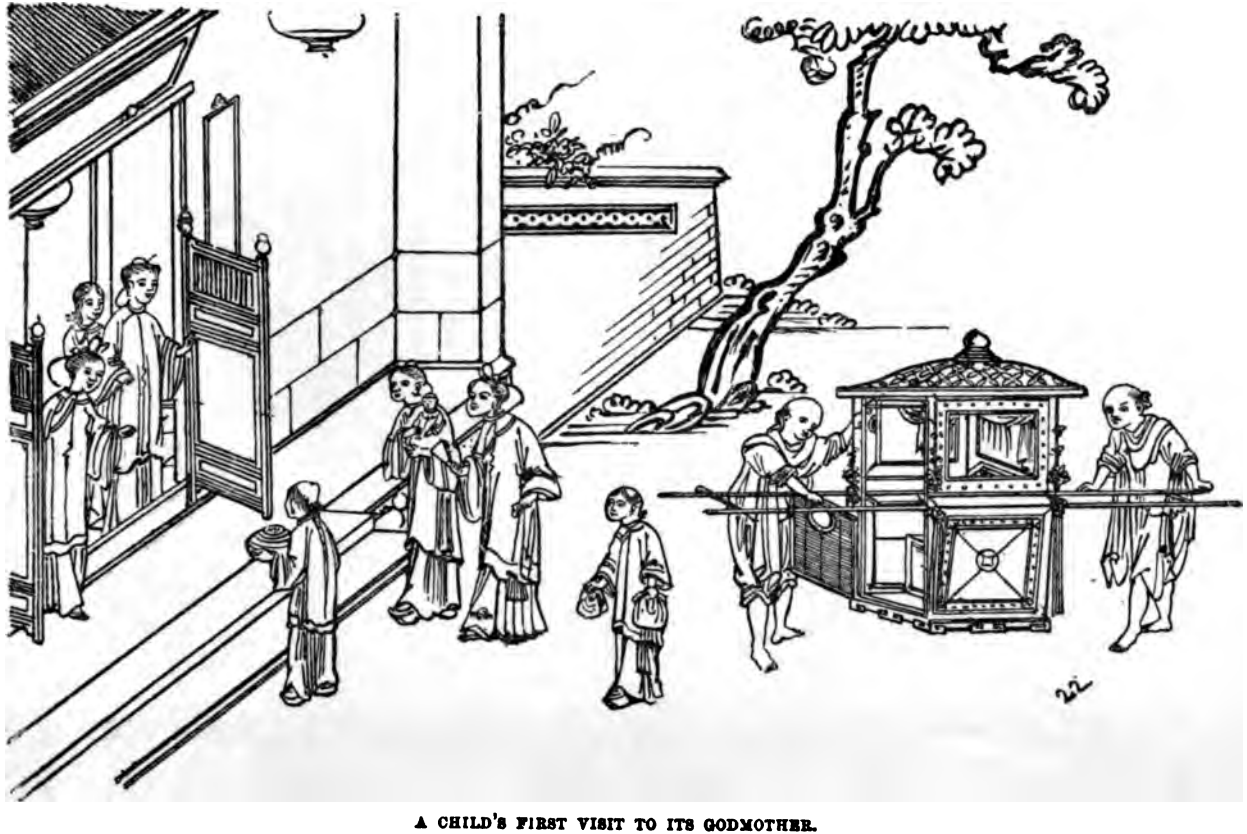
[1] See Lev. xii. 2-5.

[2] That the Jews had a similar custom is, of course, apparent from the narrative of the life of Joseph. "A garment of divers colours" was also the dress of "king's daughters that were virgins."

It is supposed to protect the infant from evil spirits, by diverting their attention from the wearer. The almanac is also consulted to ascertain what things must be kept out of the child's sight. It sometimes sets forth that it is unlucky for infants to touch or see articles made of bamboo during a certain month. Sometimes the prohibited articles are of iron or copper. Whatever the almanac proscribes is either removed or covered up.

The first visit the child pays is to its grandmother; and the day after the Mun-Yut is often selected for this. The aged dame bestows upon her little grandchild a gift consisting of four chickens, four onions, sticks of sugar-cane, two cabbages, and a quantity of rice-husks. The vegetables enumerated being very quick in attaining maturity, imply her desire for the rapid growth of the little one. The rice-husks signify her wish that the mind of her grandchild may readily receive instruction, and that education may result in scholarship. When the child is one or two years of age, or at the time when it first begins to walk, it is presented with a pair of shoes called Mow-Yee-Kai, or kitten shoes. They resemble a cat's face at the toes, and are supposed to render the child as surefooted as a cat.

The female children of Chinese parents are, in some instances, put to death. Many reasons are assigned for a practice so wicked and unnatural. Poor people plead their poverty as an excuse. They contend that it is better to put their infant daughters to death than be obliged, as is, alas, the case with many, to sell them as slaves, or for the base purposes of prostitution. Infanticide, however, is not invariably confined to the poor, as the reader will learn from what I have said in another chapter on the subject of Chinese foundling hospitals. But though it is more or less practised by the nation, some Chinese regard the crime as one of a most diabolical nature. Let us take a case to illustrate the phases of national feeling with regard to it. In the spring of the year 1872, a woman who resided in the western suburb of Canton was seen by a neighbour to drown her adopted female child in the Wong-sha creek. The neighbour informed the elders of the district of the murder, and the accused was immediately seized, and imprisoned in the back room of a neighbouring temple. On the



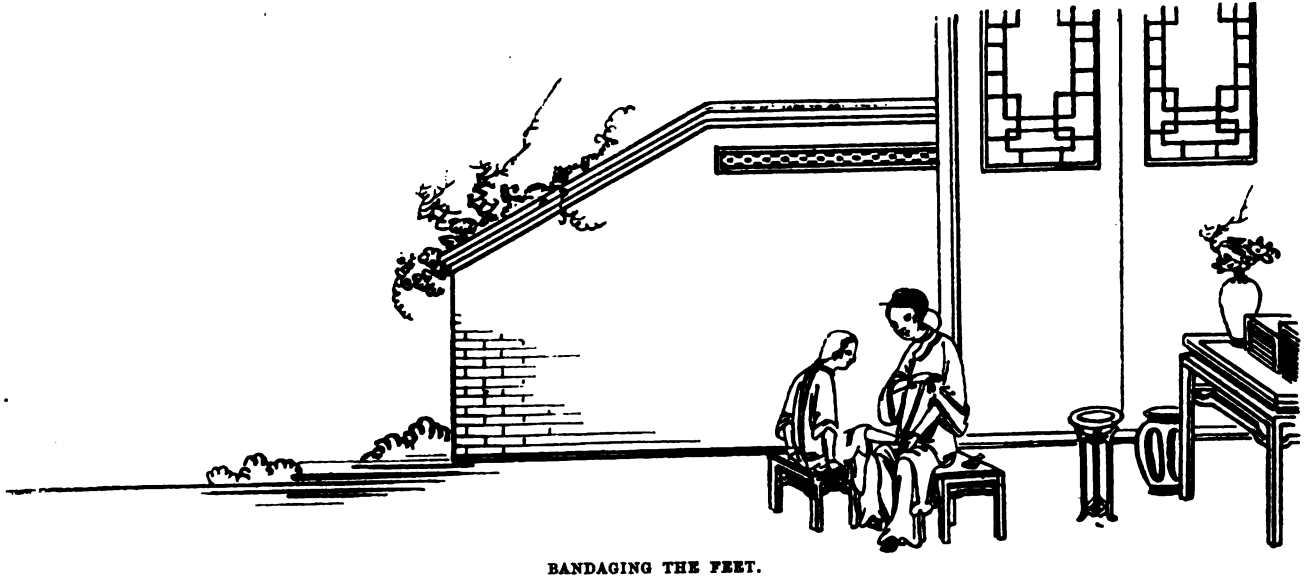
A CHILD'S FIRST VISIT TO ITS GODMOTHER.

following day she was arraigned before the elders, and excused herself on the ground that the child was sickly. On the entreaties of her husband, who, in the most importunate manner, begged for her pardon, they liberated the murderess, for by no other name can she be designated. The elders were thus lenient, although a governor-general, who some twenty years before had ruled over the united provinces of Kwangtung and Kwangsi, had issued an edict declaring that all mothers found guilty of a crime so unnatural and so diabolical as infanticide, would be severely punished. In 1848, the chief-justice or criminal judge of Kwang-tung issued an edict, in which he condemned it in very strong terms. In this edict the attention of the people was directed to the teaching of Nature, with the view of reproaching them for such acts of barbarity. "You should," he said, "consider that insects, fish, birds, and beasts, all love what they produce. On leaving the womb they are as weak as a hair, and can you endure instantly to compass your offspring's death?"

The custom of compressing the feet of female children is much practised. Many reasons have been given for the observance of this foolish custom. Some regard it as originating in a desire to mark the characteristic which eminently distinguishes the Chinese from the Tartars and Hakkas. The latter from the earliest times have been nomadic. The Chinese have always been children of the soil—naturally *adscripti glebæ*. In the northern provinces I noticed that nearly all the women had contracted feet; and the same may be said of the island of Formosa. In some other portions of the empire the custom does not prevail to the same extent. The process of binding the feet, generally done with bandages of cloth, is commenced when the child is five or six years old. It is at first very painful, and the child cries bitterly for days. In some instances the feet are compressed to such an extent as to render walking almost impossible. It is not unusual to see women with small feet riding along the high roads on the backs of their female attendants. When houses are on fire, the female inmates who have small feet often perish from sheer helplessness.

There is apparently no law to restrict parents in the exercise of authority over their children. They can even sell them; and

in some cases sons are taken as bondsmen by creditors, for debts which have been contracted by their fathers. Sometimes, with the view of relieving their parents from pecuniary embarrassments, children voluntarily sell themselves as bondsmen or slaves. The similarity which exists in this respect between the ancient Jews and the Chinese of to-day is very striking. Amongst the Jews children were often taken as bondsmen for debts contracted by their parents (2 Kings iv. 1, Isaiah l. 1, Neh. v. 5); and a father had unlimited power over his children, even when they had attained manhood (Gen. xxi. 21, Exod. xxi. 9, 10, 11, Judges xiv. 2). The power of a Chinese father over his daughter is still greater than that which he can exercise over his sons; and here again the history of the Jews furnishes us with a parallel. A Jewish father could set aside a sacred vow made by his daughter, whereas he had no power to do so in the case of a son (Numbers xxx. 4). Chinese parents are evidently great believers in the maxim that to spare the rod is to spoil the child. Thus, though they may sometimes be seen showing much love towards their children, at other times they may be observed chastising them very severely. I have frequently seen Chinese mothers beating their children with great severity. Should a child die under chastisement, the parents are not called upon to answer for their conduct before any tribunal. Among the boat population on the Canton river, I have seen mothers when very angry with their children, deliberately throw them into the river, and when the children on rising to the surface clung to the sides of the boats, sometimes the infuriated mothers pushed them off into the current again. I once witnessed a very alarming scene of this nature. A youth belonging to a ferry boat which plied on the Canton river, had gone ashore to gamble at a fruit-stall, and lost more than he could afford to pay. The keeper of the fruit-stall threatened to settle the matter by taking a portion of his wearing apparel. The youth strongly objected to this, and requested that his parents might be sent for. When his mother came she paid the debt, but dragged the offender on board her boat, and then immediately cast him headlong into the stream. The youth when he rose to the surface of the water clung to the sides of the boat, and most earnestly begged for

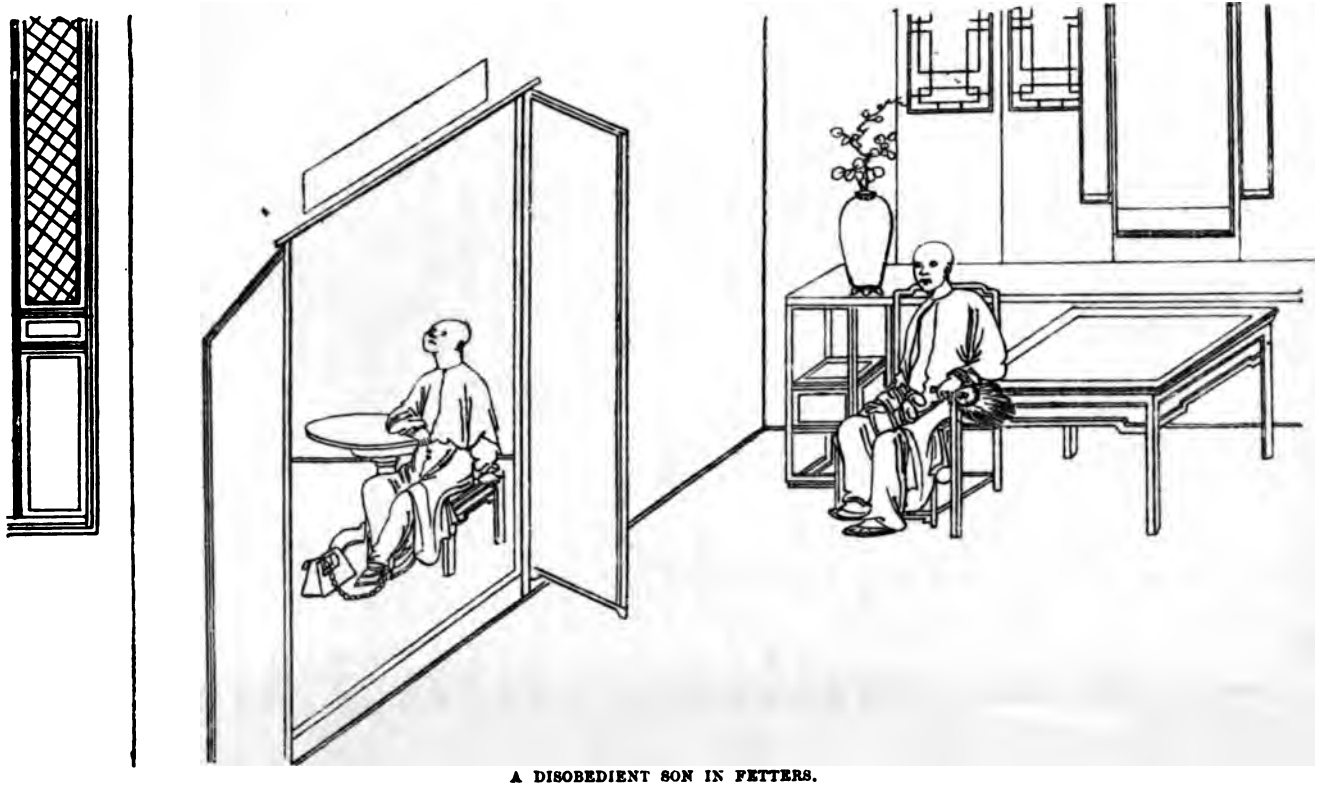


BANDAGING THE FEET.

mercy. The enraged mother, paying no heed to his entreaties, again and again pushed him back, till at last I felt compelled to interfere, lest the lad should perish. There were several other boats near at the time, and their crews evidently thought that the offender was only getting what he deserved. Amongst the lower orders, chastisement is sometimes inflicted upon adults. Parents punish their sons long after they have reached manhood, and aged mothers beat married daughters of thirty years of age and upwards. I remember seeing in Hang-chow a mother of sixty beating her son, a man who had reached the age of thirty. The young man, I learned, was a drunkard, and in order to gratify his love of drink, was in the habit of pilfering the earnings of his mother, who owned a large silk-weaving factory. On the occasion in question, he was returning from a carousal, and when the old lady saw him, she uttered a loud shriek, and rushed upon him with the fury of a tiger. Seizing him by the queue with one hand, she belaboured him most unmercifully with the other. A crowd instantly thronged the entrance-door of the house, but no one interfered. The erring son received his castigation with meek submission.

The Chinese regard the infliction of punishment on children, when it is called for, as an important duty on the part of parents. One may sometimes find in the residence of a Chinese gentleman one of his sons walking with fetters on his ankles. Such a punishment is inflicted for gambling, or other vicious propensities. I saw a youth so shackled in a house in Canton. Though evidently a source of much trouble and anxiety to his parents, he did not appear at all ashamed of himself. Besides such punishments, the offending youth is sometimes not allowed to receive the customary present of pork which is annually given to each member of a Chinese clan or family on his return from worshipping at the tombs of his ancestors. These presents are bought by funds arising from the ancestral altars, and they are regarded as the gifts of the ancestors. To be deprived of them is, therefore, considered a most grievous punishment. Sometimes a son who is a source of much trouble to his parents is expelled from his home. I was acquainted with a family which consisted of the parents and two sons. The

elder son, who was a source of great grief to his parents, was driven by them from his home, and I saw this youth, who was only fourteen years old, asking alms in the streets of Canton. He ran away on first seeing me. I saw him twice afterwards begging in the same street. The parents assured me that they had been obliged to drive him away in consequence of his vicious habits. Eventually they received him back on his promising to amend his ways. Again, a military officer who resided in Canton, and with whose friends I was acquainted, had an adopted son, whom he turned adrift on account of the lad's gambling propensities. The youth used to pawn the clothes off his back, and steal any articles of value within his reach. He also was received back on condition of amendment, but at once took to his evil ways again. The father then ordered him to be bound, and in order to make him remember how much pain and sorrow others had suffered from his conduct, inflicted a severe sabre cut on his thigh. The wound was besmeared with salt, and the lad was once more driven from what might have been a happy home. He eventually became a Buddhist monk. Sometimes parents cast their disobedient children into a public prison. Prisoners of this class are commonly bound by chains to large stones, and exposed daily, together with other offenders, at the principal gates of the prison. In the prison of the Pun-yu magistrate at Canton, I found a young gentleman incarcerated for having, in a state of intoxication, threatened to stab his uncle, who stood to him *in loco parentis*, his parents being dead. When I first saw him in prison, the youth was dressed in silk robes. Before he had been many months in prison, he became as filthy and repulsive in appearance as his fellow-prisoners. I frequently visited him, and he earnestly begged me to intercede for him with his aunt, who, he assured me, was the only person who would take pity on him. I was requested to pay no attention to his entreaties. I saw him again on board the British barque *Red Riding Hood* (then at Canton) when I was preaching to her European crew. I was in the act of going over the side of the ship, when in a Chinese who, dressed as an ordinary coolie, came forward in a most graceful manner and saluted me, I recognized the unfortunate youth. He informed me that his



A DISOBEDIENT SON IN FETTERS.

aunt had removed him from prison, on his promising to go as a coolie to the British West Indies. A somewhat similar case was that of a very respectable tradesman of the western suburb of Canton, who cast his second son into the prison of the Namhoi magistrate, where the wayward young man lay in chains for four months. On the intercession of his mother, he was released only to be sent, however, to the neighbouring kingdom of Cochin China.

Over such sons Chinese mothers, as do Christian mothers, weep, and daily intercede for their pardon. I remember the case of a mother who had such a son to deplore. His father, a very wealthy gentleman, had put him in prison because he gambled, smoked opium, and was of a quarrelsome disposition. The mother was very urgent in her intercession with her husband, and spent days and nights in grief for her son. She used to pray for him to the spirits of her ancestors, and at the close of each day she suspended above her door a lighted lantern or lamp, thinking thereby to hasten the prisoner's return. The punishments inflicted upon sons or daughters who beat their parents are in some instances of a far more severe nature than any I have as yet recorded. In a case of which I read, where a son, aided by his wife, had beaten his mother, both offenders were decapitated.[1] The mother of the son's wife was, at the same time, severely flogged, and then sent into exile. The students of the district in which the crime occurred were not allowed, during a period of three years, to attend the literary examinations. The magistrates were, one and all, deprived of their offices and banished; and the house in which the offender lived was razed to the ground. This is said to have taken place during the reign of Ka-hing. Since then an offence of this kind has been visited with a punishment of almost incredible severity. In 1865, a man named Chaong An-ching, aided by his wife Chaong Wong-shee, flogged his mother. Upon the circumstances being made known to Tung-chee, in whose reign the crime was perpetrated, an imperial order was issued, to the effect that the offenders

[1] This reminds one of the Mosaic law, which decreed that children convicted of cursing or assaulting their parents should be put to death. (Exod. xxi. 15, 17; Lev. xx. 9.)

should be flayed alive, that their bodies should then be cast into a furnace, and their bones, gathered from the ashes and reduced to a powder, should be scattered to the winds. The order further directed that the head of the clan to which the two offenders belonged, should be put to death by strangulation; that the neighbours living on the right and left of the offenders should, for their silence and non-interference, each receive a flogging of eighty blows, and be sent into exile; that the head or representative of the graduates of the first degree (or B.A.), among whom the male offender ranked, should receive a flogging of eighty blows and be exiled to a place one thousand li distant from his home; that the granduncle of the male offender should be beheaded; that his uncle and his two elder brothers should be put to death by strangulation; that the prefect and the ruler of the district in which the offenders resided, should for a time be deprived of their rank; that on the face of the mother of the female offender four Chinese characters expressive of neglect of duty towards her daughter should be tattooed; and that she should be exiled to a province, the seventh in point of distance from that in which she was born; that the father of the female offender, a bachelor of arts, should not be allowed to take any higher literary degrees, that he should receive a flogging of eighty blows, and be exiled to a place three thousand li from that in which he was born; that the mother of the male offender should be made to witness the flaying of her son, but be allowed to receive daily for her sustenance a measure of rice from the provincial treasurer; that the son of the offenders (a child) should be placed under the care of the district ruler, and receive another name; and, lastly, that the lands of the offender should for a time remain fallow. An account of this event was published by the provincial treasurer of Hupeh—the province in which the crime was committed—and ordered to be circulated throughout the empire.

Parricide is regarded as one of the most heinous offences of which a man can be found guilty, and is punished by a lingering death. Indeed, so great is the abhorrence in which this crime is held, that there is a law which expressly declares that not only shall the offender be subjected to a lingering death, but

A SON BEING PUT INTO A CANGUE BY HIS FATHER.

that the schoolmaster who instructed him in his youth shall be decapitated, and that the bones of his grandfathers shall be exhumed and scattered to the winds. It is also customary to close the ancestral hall of the clan to which the parricide belongs, that the spirits of his ancestors may be deprived of the homage of their posterity. The crime of parricide, however, is one of very rare occurrence in China. If the Chinese can lay claim to any virtue more than another, it is that of filial piety.

When parents die, the eldest son stands *in loco parentis* to his younger brothers, and much respect is paid to him by them. He rebukes them when they are wayward, and encourages them in well-doing. In a case in which a younger brother had struck his elder brother's wife, it was decided by the elders of the village to which the parties belonged, that the elder brother should be permitted to flog the younger brother. This was done before them, and to make the punishment more degrading, the implement used was a broomstick. The Chinese say that a person who has been flogged with a broomstick will be for ever unlucky.

In concluding this chapter, I may observe that it has always appeared to me that the children of Chinese in the upper walks of life are not, as a rule, robust. This circumstance is, I suppose, to be attributed in a great measure to the practice of polygamy; for among the lower orders of society, whom poverty compels to be monogamists, the children are vigorous and active.

CHAPTER X.

SERVANTS AND SLAVES.

In all Chinese families of respectability—to use the word in a limited sense—there is a numerous array of domestic servants. The male servants in the family of an ordinary Chinese gentleman, include, as a rule, a porter, two or three waiting men or footmen, three or four sedan bearers, and others who are engaged in keeping the house in a state of general neatness and cleanliness. They are sometimes hired from month to month, and, in other instances, for a period of six months at wages ranging from three to four or five dollars a man per month. Board and lodging are of course included in the arrangement. In some cases, masters add to this clothing, and a sum of money for the purchase of tobacco and other minor "creature comforts." Testimonials as to past good conduct and general ability are, of course, required from such servants seeking an engagement. Cooks, and waiting servants in families of a lower grade in society, hire themselves for a period of twelve months at least, as do also agricultural labourers. For these servants there are what in England are termed statute hirings, which are held by the appointment of the local authorities in squares or other suitable places. At Canton the statute hirings take place from the first to the fifteenth day of the first month of the year, and are held in the quadrangle before the temple of Longevity. The square is on such occasions densely crowded with both masters and servants, and is enlivened by peep-shows and exhibitions of various kinds on a small scale. On one side may

be found a cage which is concealed from view by an inclosure of matting, and contains a tiger or a panther. At another point a large basket containing a fretful porcupine, or a pig with six legs, or a duck with four feet attracts the curious; there are also soup, meat, tea, cake, and fruit stalls at which the hungry and faint are invited to regale themselves at the trifling expense of a few *cash*. There are always plenty of gambling booths at such gatherings, and many of the servants lose portions, if not the whole, of their small and hard-earned wages for the past year.

It may be mentioned here that hiring in the open street is a matter of daily occurrence in Canton and in other large cities in Kwang-tung. In the Gow-chow-ka street of the Honam suburb of Canton, a large concourse of day labourers assemble every morning at five o'clock for the purpose of being hired. They remain in the street if unhired until noon is far advanced. In the courtyards of the temples, also, it is not unusual to see men standing idle at all hours of the day, because "no man hath hired them." In the Tai-ping-Kai, or Ta-tung-Kai street of the same suburb, journeymen carpenters and bricklayers may be seen waiting to be hired from five o'clock till nine A.M. The carpenters form a line on one side of the street, the bricklayers on the other. They are as a rule hired by public contractors. The wages which they receive are very small, being not more than a quarter of a dollar and three meals *per diem* to each man. The workmen, also, stipulate that at the time of the new, and again at the full moon, and also on the ninth and twenty-third days of each lunar month, extra food, or its equivalent in money shall be given to them.

To return to the position of domestic servants in China. In the families of Chinese gentlemen, female servants generally, and male servants in some instances, are the property of their masters by purchase. In the houses of wealthy citizens, it is not unusual to find from twenty to thirty slaves attending upon a family. Even citizens in the humbler walks of life deem it necessary to have each a slave or two. The price of a slave varies, of course, according to age, health, strength, and general personal appearance. The average price is from fifty to one hundred dollars, but in time of war, or revolution, poor parents,

on the verge of starvation, offer their sons and daughters for sale at remarkably low prices. I remember instances of parents, rendered destitute by the marauding bands who infested the two southern *Kwangs* in 1854-55, offering to sell their daughters in Canton for five dollars apiece. The ranks of slaves are also recruited from the families of gamblers, whose losses not unfrequently compel them to sell their children. Amongst the many Chinese friends and acquaintances I made during my residence at Canton, one, an old man named Lum Chi-kee, was what may be termed a slave-broker; and I remember two bright-looking youths being sold to him by their profligate father, who had gambled his means away. The eldest lad fetched fifty dollars, and the younger forty. The old slave-broker offered one of the youths to me at the advanced price of 350 dollars. The usual price of an ordinary able-bodied male slave is about 100 dollars. Persons when sold as slaves generally fall first of all into the hands of brokers or go-betweens. Such characters are either aged men or women. Before buying slaves, a dealer keeps them for a month on trial. Should he discover that they talk in their sleep, or afford any indications of a weakness of system, he either offers a small sum for them, or declines to complete the purchase. This precaution is necessary, as in re-selling a slave the broker is often required to give a warranty of soundness. A slave is carefully examined by an intending purchaser especially as to any signs of leprosy, a disease which prevails amongst the Chinese, and of which they naturally have a great horror. The broker is made to take the slave into a dark room, and a blue light is burned. Should the face of the slave assume a greenish hue in this light, a favourable opinion is entertained. Should it show a reddish colour it is concluded that the blood is tainted by this loathsome disease.

The slavery to which these unfortunate persons are subject, is perpetual and hereditary, and they have no parental authority over their offspring. The great-grandsons of slaves, however, can, if they have sufficient means, purchase their freedom. Slaves are designated as "noo" and "pee," the former being applied to male, and the latter to female slaves. These terms clearly indicate, if I mistake not, that those to whom they are

applied are members of the families of their respective masters. Formerly slaves assumed the surname of their masters; but the custom is now obsolete. Slaves although regarded as members of the family, are not recognised as members of the general community. They cannot, for example, sue in courts of laws. In short, they are outside the pale of citizenship, and within the reach of the avarice, or hatred, or lust of their masters. Masters can sell female slaves either to other gentlemen as concubines or to the proprietors of brothels as public prostitutes; or they can, I apprehend, use them for the gratification of their own lusts. Occasionally a master marries one of his slaves. Should he do so, he must give notice of the event to his friends and neighbours, who come to the wedding to make merry. The marriage is not proposed to the slave by her master, but by his wife, her mistress. Indeed it is not unusual for a barren spouse, if she have an amiable and good-looking slave, to suggest to her husband that he should take the girl as a second wife. This custom reminds one of the familiar episode in Scripture history, in which Sarah, finding herself growing old, induced her lord to marry her bondmaid, Hagar, in the hope that the Divine promise of offspring, which was apparently void, so far as she herself was concerned, might not fail of fulfilment. Such marriages take place also on other grounds. Thus a lady named Tung Lou-shee, who resided in the western suburb of Canton, proposed that her husband should marry a young and prepossessing slave, although she herself had borne several children to him. She did so on the ground of her own growing infirmities, and stipulated that the husband and his youthful bride should reside in a neighbouring house. The husband accordingly took the slave as a second wife.

Masters seem to have the same uncontrolled power over their slaves that parents have over their children. Thus a master is not called to account for the death of a slave, although it is the result of punishment inflicted by him. In 1853, I saw in the Shap-sam-poo street, of the western suburb of Canton, the corpse of a female slave who had been beaten to death by her mistress. When the slave was supposed to be *in articulo mortis*, her mistress had given orders to have her removed to the Beggar's

Square, as foreigners call it, which is in front of the Mee-chow temple, in order that she might die there. The policemen, wishing to extort money from this monster of cruelty, ordered the dying slave to be taken back and placed at the doorstep of the house. Finding that her house was daily attracting crowds of inquisitive onlookers, the mistress gave the policemen the sum they demanded, and the corpse—for the girl died within a few minutes after she had been placed at the door—was removed for interment to an adjoining cemetery. Again, in 1869, a gentleman of the family Ho, who resided in the Honam suburb of Canton, upon convicting his slave, a little boy of the tender age of fourteen, of a theft, immediately bound the little fellow hand and foot, and cast him headlong into the Canton river. The agonizing shrieks of the lad attracted the attention of the officer in command of one of H.M.'s gunboats, which was at anchor in the river in question. He fortunately succeeded in saving the lad, who was eventually forwarded to the allied commissioners—the city being at the time in the occupation of the allied armies of Great Britain and France. Orders were at once issued for the apprehension of Ho, and the prisoner was handed over to the Chinese authorities, who treated the matter with perfect indifference. They were disposed to let him go free, on the ground that he had violated no law. At the command of the allied commissioners, however, he was detained in the prison of the Namhoi magistrate. I saw this man several times in the prison, where, of course, he was obliged to associate with criminals of the very worst kind. In a case which is reported in the British Consular Trade Reports for 1869-70, an old woman who had been guilty of almost incredible cruelty to a young girl, one of the inmates of her brothel, pleaded that she could do what she liked with her slave. Vice-Consul Forrest, who reports the case, insisted upon punishment being inflicted, and the accused had her ears pierced with arrows, and was carried through the streets accompanied by a crier to proclaim her enormities. She was flogged at intervals, and eventually died from the torture. This woman, if she can be called a woman, had ploughed away the elbow and knee-joints of the girl with a pair of Chinese scissors,

because she had refused to receive the advances of a Chinese coolie. Other portions of her body had been similarly treated, and the girl died almost immediately after leaving the court. The police had much trouble in preventing the neighbours from lynching the woman.

The work which devolves upon female slaves in China is that of attending upon the ladies of the household. They make excellent ladies'-maids, and in that capacity require to be adepts in the art of hairdressing and applying cosmetics. Not unfrequently, also, a female slave is employed to carry her mistress on her back, when a lady is possessed of very small feet; and it is surprising to find in country districts what distances female slaves will carry their small-footed mistresses, at a jog-trot. As nursemaids they are, as a rule, very careful of their charges, and show great affection for them.

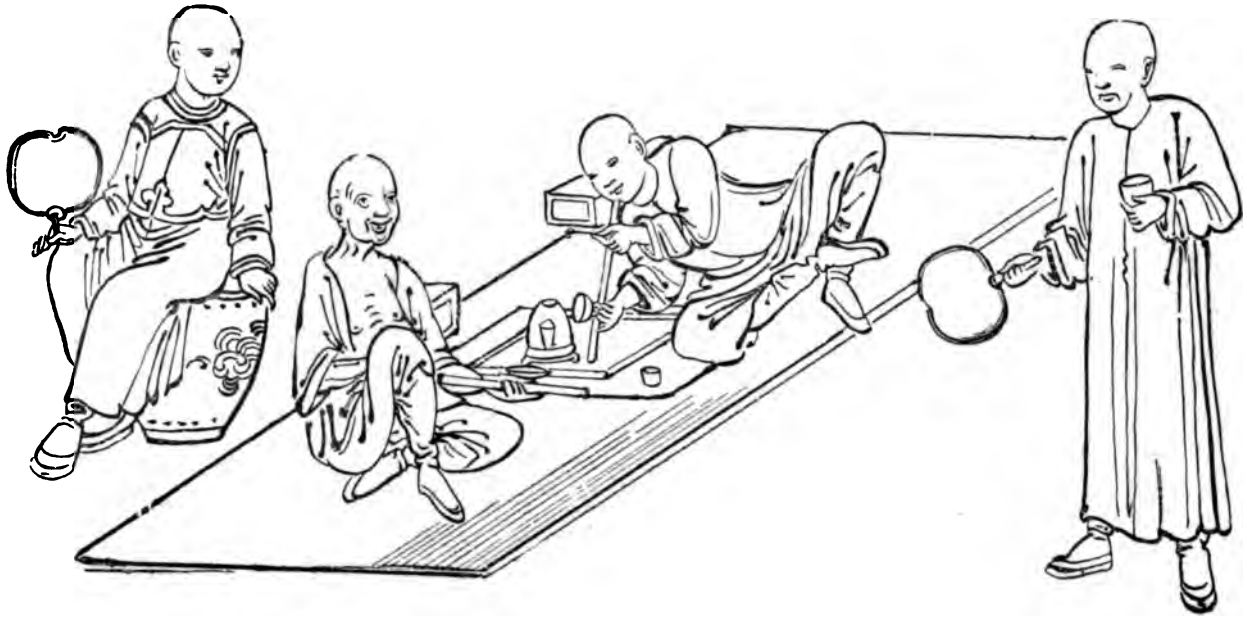
Although masters hold their slaves so entirely at their disposal, and sometimes lamentably abuse their power, I believe that in all respectable Chinese families slaves are treated with great consideration. I cannot, however, say the same with respect to female slaves who reside as maids-of-all-work in the houses of persons who are not in what are termed easy circumstances. The slaves of such families not unfrequently run away, in consequence of harsh treatment and hard work. Of the truth of this statement I have evidence in the shape of a collection which I made of Chinese placards. In the absence of public newspapers these are the great medium for the communication of general information. Such as are notices of the desertion of slaves contain a full and particular description of the general appearance of the runaways, and state the rewards to be paid on their recapture. In one of them the advertiser, in describing the features of his fugitive slave, observes that her face is very similar to that of a cat. I have frequently heard bellmen in the streets of large Chinese cities describing in general terms the personal appearances of certain runaway slaves, and offering, at the same time, sums of money for their recapture. I ought, however, to explain that a bellman in China does not use a bell, but a gong. This is suspended from a pole carried between himself and an assistant. Attached to the gong is a

small paper banner upon which the particulars of the case are written in very legible characters.

When female slaves run away it is not unusual for their mistresses to attach a garment belonging to the fugitive to a hand mill-stone, which they then turn round, mentioning at the same time in an audible tone of voice the name of the runaway. Should this ridiculous ceremony prove ineffectual, mistresses resort to the temple of Sin-Foong or leader of the army. The votary asks his help, and ties to the leg of the idol's horse, a piece of string to bind the slave with.

As might be expected, slavery gives rise to a great deal of kidnapping. Female children, in particular, are seized and taken to a distance from their homes in order that, when they have grown up, they may be sold as slaves, or, in some instances, to the proprietors of brothels. Kidnappers of children are severely dealt with. Women taking female children are sometimes flogged through the streets. Boys as well as girls are kidnapped and sold as slaves in the north of China. Men convicted of kidnapping boys are, in certain cases which I need not specify, punished with death. The chief of the band is decapitated, the second put to death by strangulation, and the others, who are regarded as guilty in a lesser degree, are transported for life. In the northern provinces, and especially at Tientsin, which seems to be the very Sodom of the empire, the stringent laws which are enacted with regard to the nefarious purposes for which they are kidnapped are evidently of no great force.

In the royal palace at Pekin eunuchs are regularly employed. Their duties are connected with the imperial zenana. The head eunuch, who is appointed by the emperor, and who is generally an aged man, and one in whom much confidence may be placed, is designated as the Tsong-Koon, or superintendent of the seraglio. It is the privilege of this functionary to receive all necessary commands from the empress in person. He stands, to all intents and purposes, in the same position to the Chinese empress as that in which we learn from the book that bears her name Hatach stood to Queen Esther; while the other eunuchs, of whom there are a great many, occupy a subordinate position corresponding to that held by the chamberlains alluded



OPIUM-SMOKERS.

to in the same book (iv. 4.) When the emperor resorts to the temples to worship, his eunuchs are in attendance, and assist him in kneeling before the altars.

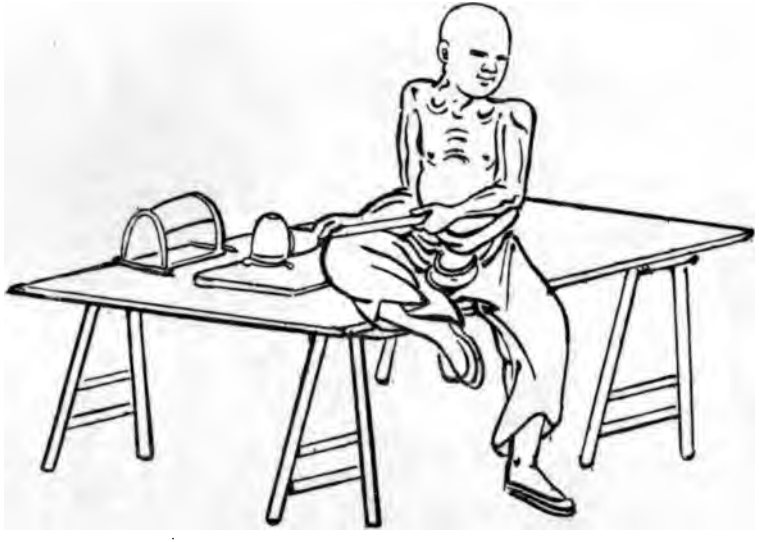
The privilege of entering the imperial harem affords these functionaries opportunities of conferring with the sovereign, and by ingratiating themselves into his good graces they sometimes rise to positions of eminence. In the year 1868, one of this miserable class came in this way to exercise a very mischievous ascendency.[1] Like better men before him, however, he suddenly fell, and at last died at the hands of the common executioner.

In all Chinese families of "the upper ten thousand," an intimacy exists between masters and men-servants on the one hand, and mistresses and female servants on the other. Servants not unfrequently make suggestions in reference to the well-being of the family, and in many instances, domestic matters of a grave nature are discussed before them. My first experience in this respect surprised me. On the occasion of one of many visits which I paid to the district city of Fa-yune, the principal magistrate of the place having been informed that one of my companions was an English physician, invited us to call at his residence, stating that he was anxious to consult the foreign medical practitioner with regard to the health of his son-in-law. On going to his house we were at once conducted to the visitors' hall, where he invited us to sit down and partake of his hospitality. We had scarcely taken our seats, when the son-in-law, an emaciated looking man of twenty-six years of age, came in, and—to our astonishment—apparently all the servants of the family. I concluded that they had come to see the foreign visitors. But when the chief magistrate proceeded to call the attention of our companion to the state of his son-in-law's health,—the young man was an opium-smoker—grave suggestions were, at frequent intervals, made by many of the principal servants and slaves. Further experience taught me that such scenes in Chinese families are by no means uncommon. Such freedom of intercourse

[1] That eunuchs held posts of honour and distinction under Hebrew sovereigns is clear from the following passages of Holy Writ:—1 Kings xxii. 9; 2 Kings viii. 6; 2 Kings ix. 32, 33; 2 Kings xx. 18; 2 Kings xxiii. 11; Jer. xxxviii. 7; Jer. xxxix. 16; and Jer. xli. 16.

between masters and servants has always been characteristic of Oriental life. When King David, on hearing of the death of his child, ceased to fast and weep, his servants were ready with the question, "What thing is this thou hast done?" The little Israelitish captive not only suggested to her Syrian mistress that Naaman should ask "the prophet that is in Samaria" to cure him of his leprosy, but when he despised the instructions he received from the prophet, she expostulated with the distinguished general. Ulysses when he returned after an absence of several years to his home was kissed by all his slaves.

Slavery may be said to exist in a limited form in China if we compare it with what was once practised in the British West Indies and the United States; but it cannot be too soon numbered among the abuses of the past. No one can dwell in a country in which slavery, even in a mild form, is practised, without discovering its degrading and debasing effects upon the mind. Homer did not put it too strongly when he said that a slave is only half a man.



AN OPIUM-SMOKER.

CHAPTER XI.

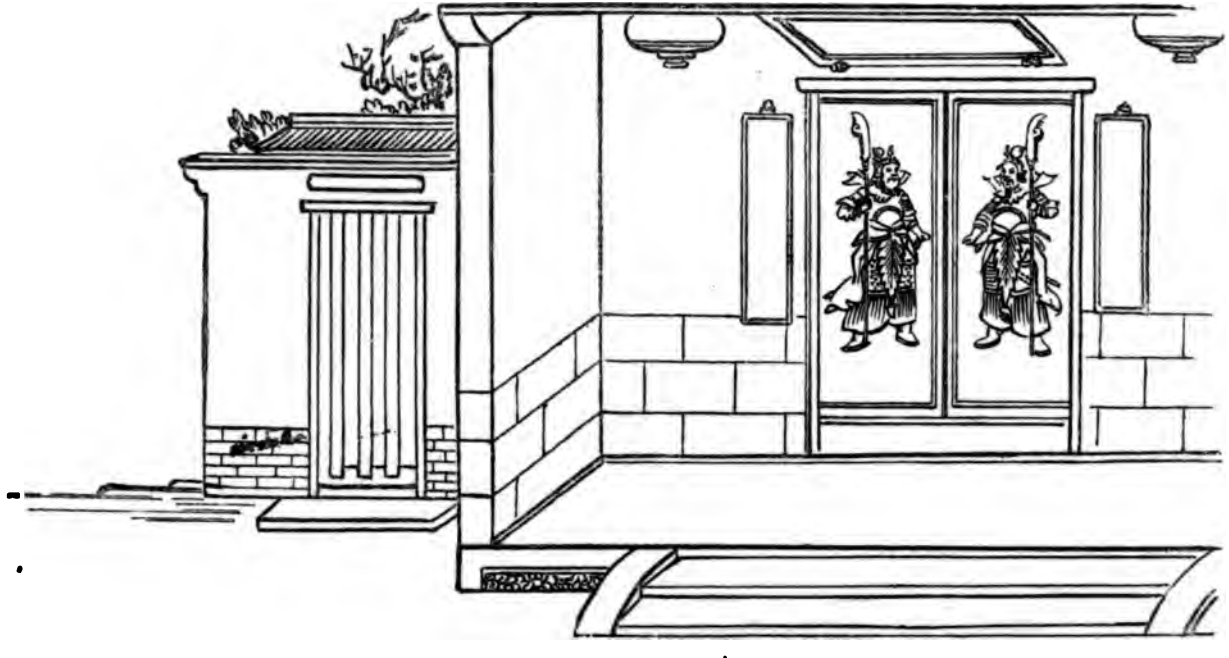
FESTIVALS.

PUBLIC festivals in China are as a rule in honour of the deities, and the occasions of this kind, as well as others of a private nature, which are observed as holidays, are so numerous that, although the Chinese have no Sabbath, or weekly day of rest, I am disposed to think few nations, if any, have more days of recreation in the course of the year. It opens with the San-Lin, or New Year's festival, the Bacchanalia of the Chinese. As the Chinese year commences from the new moon nearest to 15° of Aquarius, into which sign the sun passes in the month of January, the festival takes place towards the end of this month. It usually extends over a period of from one to three weeks, and may be regarded as commencing several days before the close of the Old Year. During these days everybody who can devotes himself to pleasure, and the mandarins only attend to business of a very pressing character. With others it is a time of bustle and excitement, which increases as the last day of the year approaches. "Merchants and shopmen hurry to and fro closing accounts and collecting debts; and wretched is thought the plight of the man who cannot close his annual term with a satisfactory balance on the favourable side. The retail houses overflow with customers, as it is an object with sellers to clear off their goods as quickly as possible, and with purchasers to supply their wants at an unusually moderate rate. The quantity of money that circulates in consequence as the year wanes must be enormous, and in many cases shops

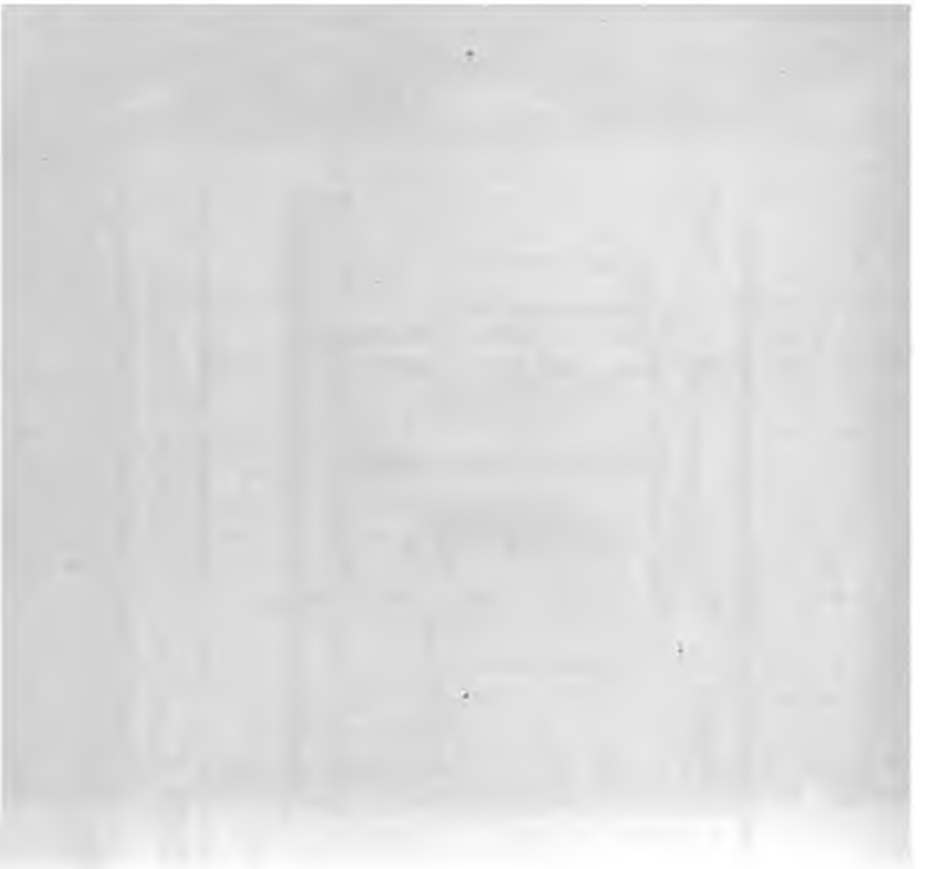
are kept open until late on the closing day, and the occupants may be observed in a feverish state of excitement receiving money and taking rapid account of their transactions, fearful lest the new year should dawn upon them ere their books are properly balanced." In private houses, servants devote themselves to "cleaning." When the floors have been washed, they are covered with carpets. Old scrolls and charms are taken down to be replaced by fresh ones. The tables, and the antique wooden chairs which one finds in a Chinese house, are covered with red cloth embroidered with flowers. The ancestral hall is decorated with flags and flowers. On the last day of the year, strips of red paper,[1] with characters implying good fortune, wealth, happiness, and so on, are posted on each side of the outer doors of the house; and on the doors themselves are hung large pictures of two Chinese generals, who, it seems, were of signal service to an Emperor who reigned more than three thousand years ago. This Emperor could not sleep, because he had dreamt that evil spirits entered the palace in the night, and his minister's protestations to the contrary failed to reassure him. He ordered these generals to keep watch at the gates during the "witching" hours, and his slumbers were once more undisturbed. They are now regarded, accordingly, as the gods of the portals, and their portraits are always placed on the doors at the New Year. Poor people who are unable to purchase the portraits fix placards with the names of the generals to the doors.

A few days before the New Year, generally on the 28th or 29th of the twelfth month, what is called the Tuen-Nin, or Wa-shun, takes place. This ceremony, which is observed by all classes of society, consists in giving thanks to the tutelary deity of the house for his preservation of the dwelling and its inmates during the year. At the close of worship, a dinner is given at which all the inmates are present. In wealthy families, this banquet is on a larger scale, beginning on the 27th and

[1] The scrolls are written by calligraphists, generally decayed or unsuccessful scholars, who, at this season especially, are to be found seated at their little tables, in the courtyards of temples, public squares, tea-gardens, and by the roadside. A family in which a death has occurred within the year uses strips of blue paper with inscriptions expressive of mourning.



DOORS OF A CHINESE GENTLEMAN'S HOUSE.



extending to the last night of the year. On that night, from six until nine o'clock, boys from eight to thirteen or fourteen years of age, traverse the streets calling out "Mi-sow," or, I sell my folly, or I sell my lazy habits to another, in order that next year I may be wiser. This custom is very common in Canton, in the provinces of Hoonam and Hoopeh. From eight o'clock until nine, respectable people observe a superstition called Keng-Ting, which means learning by the mirror. The person seeking a sign, places a sieve upon an empty stove, and upon the sieve a basin of water and a looking-glass. He then silently steals out, and listens attentively to what the first passers-by are saying. Should the words be of good import, he concludes that good success awaits him throughout the coming year. Amongst the lower orders, the superstition is known as Chong-Kwa-Tow, to meet the fortunate head.

Throughout the course of the last day of the year, the members of a family frequently prostrate themselves before the ancestral altars of the house, and the night is specially devoted to religious observances. Lamps are placed in front of the altars, and the servants replenish them with oil, that they may be found burning on the dawn of the first day of the year. At night, the male members of the family proceed to one or more of the temples in the neighbourhood to worship the gods. The elders also are present attired in their rich robes of silk, and at midnight they worship on behalf of the people. The temples are well lighted, and as each votary pours out his libation and presents his prayers and offerings of food and paper money, three or four minstrels stationed at the door discourse strains of discordant music. These offerings are attended with a salvo of fire-crackers, the temples are filled with smoke, and the smell of gunpowder renders it difficult for one to continue a spectator of the proceedings.

On stepping into the streets, however, the visitor finds the same stifling odour, as people after worshipping their *Lares* and *Penates*, or household gods, rush to the doors of their houses, and discharge fire-crackers to terrify evil spirits. On such occasions, the inhabitants of a large city like Canton seem to vie with one another as to which of them will let off most

fire-crackers, and make the greatest noise. This goes on until sunrise; and many Chinese have an idea that keeping awake during the last night of the old and watching the first sunrise of the new year, for ten or twelve years in succession, insures long life. Beggars are very active on this night. Wretched and forlorn, they may be seen traversing the wards in which they dwell, carrying baskets containing small placards on which are written the Chinese characters, Hai-moon-tai-kat. These imply, "May great good fortune flow into the house on the opening of the door," and a placard is affixed to the door of each house. In the morning they call at the houses they have placarded and demand alms. On New Year's Day, the streets, thronged during the night, are comparatively deserted. All the offices, shops, and warehouses are closed, as many of their then occupants are gone to their homes in the country to congratulate their relatives and friends. Those who remain may be seen running to and fro in holiday dresses. Sedan-chairs, with well-dressed gentlemen, or richly-attired ladies, pass along the streets in quick succession. To the poles of the ladies' chairs long sticks of sugar-cane are attached. These are lucky presents for the ladies to whom visits are being paid. As a rule, however, they are not removed from the poles, the will to give them away being taken for the deed. This is an economical way of making *etrennes*, or New Year's gifts, and one which, I venture to say, is quite in keeping with the character of the Chinese. Amongst wealthy people, however, presents[1] are exchanged at this great annual festival.

When visitors are received on New Year's Day, kowtows and congratulatory wishes are exchanged; and should they be relatives of the family, they are escorted to the ancestral altar, where they worship their departed forefathers. The tables in the reception rooms are covered with sweetmeats of all kinds, and each guest is served with a cup of tea, in which an almond or an olive has been placed as an emblem of good fortune. The young people of a family take their part in the cere-

[1] It is also usual for the heads of families to make small presents of money and wearing apparel to their domestic servants. Shopkeepers forward small presents to their regular customers in grateful acknowledgment of their patronage.

monies of the day, and after worshipping at the ancestral altar, are received by their parents, and elder brothers, to whom they pay marked homage. Afterwards they go to the houses of their schoolmasters and tutors, to whom their homage is not less reverential.

On New Year's Day, civil and military mandarins of all grades pay congratulatory visits to the governors-general of their respective provinces. At Pekin, the princes and principal officers of state repair to the imperial palace to make obeisance to the Emperor, who, seated on his Dragon Throne, receives them with more than ordinary urbanity. According to the letter of the law, all officers of state throughout the empire, ought to be present. As this is impracticable, they resort, at four o'clock in the morning, to temples called Man-Chaong-Koon, or emperor's temples, of which one is usually to be found in every walled city. In each of these there is a throne, said to be an exact model of the Dragon Throne at Pekin. It is approached by nine steps, and on it is a tablet[1] bearing an inscription to the following effect—"May the reigning sovereign rule over the land ten thousand years, and ten times ten thousand years." The mandarins, as a mark of reverence, perform the kowtow at a considerable distance from the throne. This ceremony was observed on a grand scale at Canton, in 1861. The mandarins then appeared in their court dresses, which they had not worn since 1857, owing to the empire being at war with England and France. A law prohibits officials appearing in full dress when the country is at war with another power. At the conclusion of the ceremony, the mandarins take off the appendages to their dress which etiquette requires them to wear in the imperial presence, and repair to worship at the respective temples of Confucius, Man-chaong, and Kwan-te.

On the second day of the year, also at a very early hour of the morning, the officials proceed to the temples of Lung Wong, the Dragon King; Fung-Fo-Shin, the Wind and Fire gods; Tien-How, the Queen of Heaven; and Shing Wong the Protector of Walled Cities. On this day, banquets are held by the

[1] Similar tablets are placed in all Taouist and Buddhist temples, and Mohammedan mosques.

Chinese at which a fish called Lee-yu is the principal dainty, and cockles are served up as a lucky dish.

During the first week of the year it is customary to send presents of cakes made in the form of balls, and fried in oil. Oranges, wine, and cocoa fried in oil, are also sent as gifts to friends. The gifts are borne by women; who for the nonce are called either tea-carrying women, or bearers of New Year's tea. In the course of a walk from Whampoa to Canton, I met once, several hundreds of these women carrying presents. From the fourth to the seventh day all spinsters and married women worship Apo, the presiding goddess of the marriage-bed. Sour ginger, and eggs dyed red, are offered to the goddess; and in the case of wealthy persons, roast pork, boiled fowls, and a water vegetable called by the Chinese Tsze-Koo.[1] The seventh day is especially a ladies' holiday, and on it they resort in large numbers to public gardens. In the country, it is usual to meet with troops of them on their way to such places of resort. Some toddle along on their little feet, supported by female attendants; others are carried on the backs of their servants. With the Cantonese, the public gardens at Fa-tee are very popular at these times, and as the approach is by water, the creeks and streams that surround them are gay with flower-boats filled with richly dressed ladies, who have, as usual, been unsparing in their use of cosmetics. Great anxiety is manifested by all classes respecting the state of the weather during the first ten days of the year. Should it be propitious, men, horses, cows, dogs, pigs, goats, fowls, cereal crops, fruits, and vegetables will flourish and abound. I need scarcely add that soothsayers and fortune-tellers reap a rich harvest during the first month of the year.

In Canton, and the province of which it is the capital, lantern markets are held from the first to the fifteenth day of the month. The public squares are chosen for the purpose, and the lanterns, which seem actually to crowd them, are of all kinds of fantastic shapes, resembling beasts, fishes, flowers, and fruits. Amongst the lantern buyers are men to whom children have been born during the year, and who suspend their purchases as votive offerings in temples near their homes. Men desirous of

[1] This is supposed to be efficacious when married women desire female children.

LADIES BEING CARRIED BY THEIR SLAVES.

offspring affix their names and addresses to these lanterns, which are forwarded to them at the end of the month, having been first lighted at the ever-burning lamps before the altars. The messenger who conveys such a lantern is accompanied by minstrels, and presents with it a lettuce in the centre of which is placed a burning candle with two onions at the base. A dinner is given on the occasion of this ceremony, and the lantern is suspended in front of the ancestral altar. At the lantern markets, wax figures of men, which are called Sam-Sing, are also sold. These are clothed in silk, and are known respectively as Fok, or happiness; Lok, or rank; and Sow, or Longevity. The Sam-Sing are generally placed by those who purchase them, above the ancestral altar, or above that which has been erected to the god of wealth.

On the evening of the fifteenth day it is customary in some parts of the empire for members of a clan to dine together. On this occasion a large lantern which has been placed, on New Year's Day, in front of the clan's ancestral altar, is sold by auction, sometimes at a high price, to the highest bidder. These lanterns are procured in shops, and paid for out of lands or houses with which ancestral altars are endowed. In some parts of Kwang-tung, a tree with many branches—expressive of the hope that the clan may never lack representatives—is placed in front of the altar in the common ancestral hall. Clan dinners are given in these halls, from the first to the fifteenth day, by those who have been successful in business during the past year, or those to whom children have been born. Either on the seventh or on the fifteenth day of the month, dinners are given in each district to the poor by such of their neighbours as have had male children born to them, or have just come to reside in the district for the first time. Such banquets consist of rice, fish pork, fowls, vegetables, and wine, and are held in the hall of the principal temple of the district. A short time before the hour fixed for the feast, messengers are sent through the streets to summon the guests, either by beating gongs, or by going quickly from from door to door. This method of invitation seems to be of venerable antiquity, for we read in St. Luke, "that a certain man made a great supper, and bade many: and sent his servant

at supper time to say to them that were bidden, Come, for all things are now ready." Morier, in his account of his second journey into Persia, describes a similar custom. Speaking of a feast to be given by the second vizier, he says, that "on the day appointed, as is usual in Persia, a messenger came about five o'clock in the evening to bid us to the feast."

Throughout the first month, large processions, representing scenes of ancient history, traverse the streets by night. The processionists, who are in dramatic costumes, are preceded by the representation of a large dragon, which, like the monsters of a pantomime, is carried by men, the upper part of whose bodies are concealed in it. Boys follow, bearing lanterns of various shapes on long poles. Statute hirings are another feature of the season. These are held during the first half of the month, in the large squares in front of the principal temples of cities and towns. I have already alluded to these fairs, but I may here describe a peculiar mode of gambling practised at them, which I omitted to notice. A large fish, all alive—in some instances a large piece of pork—is placed on the top of a pole, and hungry-looking fellows may be seen staking a week's earnings on the guess they have made as to its weight. When each speculator has declared his opinion, and handed in his stake, the fish, or pork, is taken down and weighed, and the winner declared.

One other custom by which the first month of the year is signalized in the southern provinces remains to be noted. The peasants of neighbouring villages meet in the open plains, form sides, and attack each other with stones. These encounters are sometimes very serious affairs. In one which I saw on the island of Honam, so many peasants were injured that the elders requested the police to prevent its renewal next day. Next morning the police accordingly seized one of the ringleaders, and bound him to a tree. The peasants, however, drove them back, loosed the prisoner, and renewed the rough scenes of the day before. At Yim-poo, in 1865, I saw about seven hundred men, whose ages varied from eighteen to forty, engaged in a contest of this sort. The high ground overlooking the plain where they fought was crowded with

spectators. Apparently thinking that I was a medical missionary, some of the combatants brought their wounded comrades and laid them down before me. In the intervals of their foolish sport, the men refreshed themselves at the soup and fruit stalls on the ground. Like most Chinese customs, these conflicts have their origin in a superstitious belief. They are occasionally attended with loss of life, and the elders of villages frequently do their best to prevent them.

The second day of the second month is the festival of Too-Tee, the god of wealth. Many of the tradespeople do not re-open their places of business, which closed at the beginning of the year, till after this gala day, for the god of wealth is a very important personage in the empire. All classes, rich and poor, learned and unlearned, religious and irreligious, seem to regard wealth as the chief of blessings, and the homage paid to Too-Tee is very sincere and earnest. His shrines are to be seen at the entrance of almost all the principal streets of Southern Chinese cities. He is represented sitting in state with an ingot of gold in his hand, and on his anniversary his shrines are decorated with lanterns painted in gay colours with various devices. Sweet-smelling flowers are also profusely scattered over them, and the votaries present offerings of pork, and boiled fowls, and pour libations. In all the cities and large towns, a curious custom is observed in front of the principal shrines. It consists in firing from a dais erected in the square which forms the shrine, and which is crowded with men of all ages, a wooded cannon loaded with a small charge of gunpowder, and a ball made of rattan. The ball rises some forty or fifty feet into the air, and innumerable hands are stretched out to receive it, for the lucky man who catches it when it falls is specially favoured by the god of wealth for the rest of the year. He is presented in the name of Too-Tee with an ornament for his ancestral altar. The decorations, consisting of artificial flowers, among which are set representations of the gods of wealth, rank, and longevity, is placed under a gilded canopy, and borne on the shoulders of men wearing red tunics to the house of the fortunate votary. Two or three minstrels head the procession, playing upon shrill musical instruments

Upwards of thirty balls are sometimes fired from the cannon, but the luckiest man is he who secures the first ball. A large city like Canton presents a very brilliant appearance at this festival, and processions, headed by minstrels, traverse the streets in all directions. All classes are anxious to secure these tokens of Too-Tee's favour. I remember the principal mandarin of the large silk town of Kow-kong pointing out to me with pride an ornament of this kind which his son had won.

On the third day of the third month the *literati* and school-boys observe the Chaong-tsze, an ancient festival which is alluded to in the writings of Confucius. Those who keep the Chaong-tsze, seek rivers, streams, and fountains, in which to bathe. This is looked upon as a rite of purification, and is supposed to render the votary proof against all evil influences. The festival is more particularly observed in Shantung, the native province of Confucius.

On the fifth day of the fifth month—that is, on or about the 18th of June—the Dragon Boat Festival is observed throughout the length and breadth of the land. This popular holiday is held in memory of Wat-Yuen, a minister of state who flourished about 500 B.C. A man of great honesty and virtue, he served a profligate prince of Cho—a kingdom which included the region now divided into the provinces of Hoopeh and Hoonam, which until recently formed the single province of Hoo-kwang. Obnoxious to the prince for unremitting endeavours to secure his attention to affairs of state, Wat-Yuen was degraded and eventually dismissed. Unable to endure the disgrace, he committed suicide, but before doing so he composed an ode, in which he depicted his sorrows with much pathos. He then flung himself into the river Mek-lo. Some fishermen who witnessed the act hastily rowed towards the spot where he disappeared, but they were unable to recover the body. With the view of appeasing the manes of the departed, they cast into the river offerings of boiled rice. On the corresponding day of the following year—the fifth day of the fifth month—the ceremony of searching for the body of Wat-Yuen,[1] and

[1] Near the spot where he is said to have perished, a large temple has been erected in honour of Wat-Yuen.

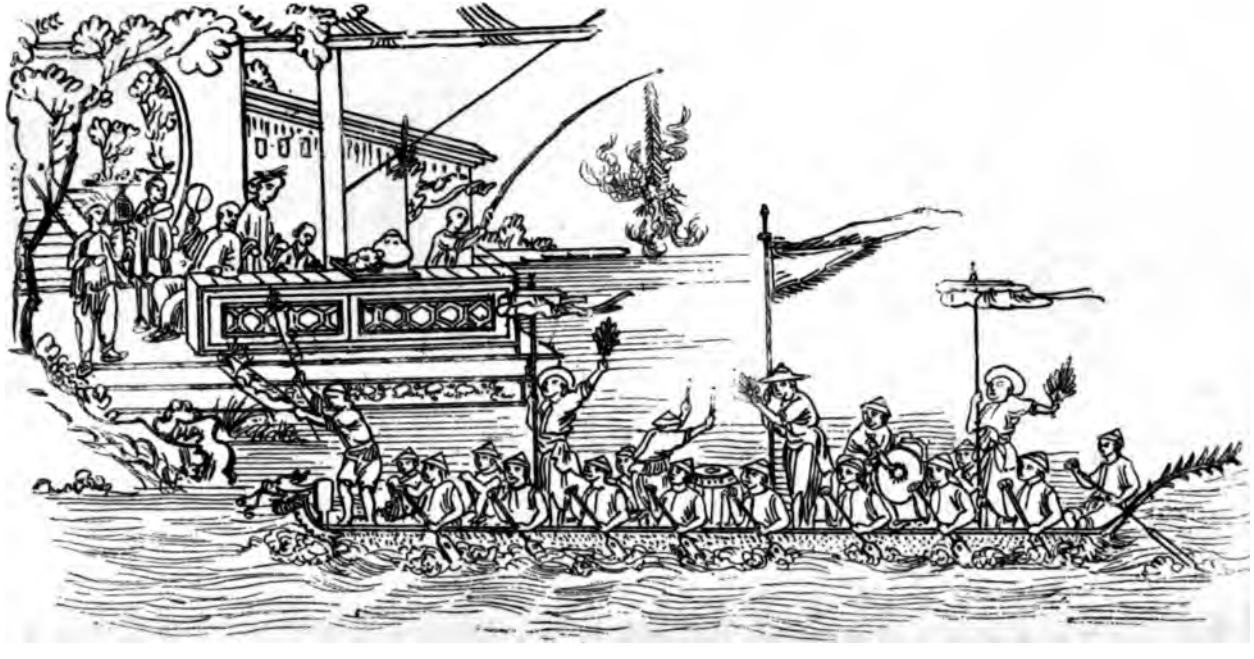
presenting offerings to his manes, was repeated; and from that time to the present it has been continued, and is observed besides on nearly all the rivers and creeks of the empire. The offerings of rice were formerly inclosed in small pieces of silk, which were then tightly bound together by five threads or cords, each of which was of a different colour. This custom is said to have owed its origin to the following myth:—On one occasion whilst a number of votaries were engaged on the banks of the Mek-lo river in worshipping and presenting the customary offerings to the spirit of Wat-Yuen, he suddenly appeared and addressed them in the following words:—

"I have hitherto been unable to avail myself of the offerings which you and others have so graciously presented to me, in consequence of a huge reptile which immediately seizes and devours all things that are cast into the waters. I request you therefore to inclose all offerings intended for me in small pieces of silk, and to carefully bind the same by means of five threads, each being of a different colour. Offerings which are in this manner inclosed the reptile will not dare to touch."

Leaves of the bamboo tree, or those which by the Chinese are termed Tuung-ip, are now substituted for the pieces of silk. The boats which are used at this great annual festival, resemble in form, as their name implies, large dragons. Boats so constructed are supposed to have the power of intimidating the huge reptile of which Wat-Yuen complained. They are from fifty to one hundred feet in length, and are decorated with flags bearing various devices. In the centre of each boat is placed a drum, to the sound of which the rowers, who are sometimes as many as ninety, keep accurate time with their paddles. Gongs are also placed in each boat, and the noise is supposed to dispel the hungry ghosts who may be disposed to prey upon the spirit of the departed. In the bow, which is ornamented with a green sprig called Low-yow-yeep, a man stands as if on the outlook for the body of Wat-Yuen, throwing his arms about as if casting rice upon the waters. A leading feature of the festival is the races which take place between the different crews. Sometimes, especially when the contest is between two crews of different clans, the race ends in a fight, the immediate

cause of which is probably the boats fouling. They often provide beforehand for such an occurrence, many of them being followed at a short distance by boats carrying stones and other weapons. At Canton, where the festival is very popular, the river is crowded with boats of almost all kinds of naval architecture; and the din arising from drums, gongs, fire-crackers, and the shouts of contending crews, is incessant and deafening from ten o'clock in the morning until four in the afternoon. Fatal accidents are not uncommon, as, owing to their shallowness and their peculiar construction, the dragon boats are easily swamped or capsized. For some weeks before the festival, great preparations are made for it by the various clans, and the launching of a new boat is a most exciting event to the clan to which it belongs. The Dragon Boat Festival is celebrated by dinners at all the guilds, and the soldiers and police show their appreciation of the national holiday by "squeezing" gambling houses. At Pekin where there is no river, the people have recourse on this day to horse and cart, and camel races. Even members of the blood-royal resort to the city of Tang-Chow, which stands on the banks of the Peiho river, in order to witness the processions of dragon boats. In Mongolia, the people generally celebrate this great national festival by theatrical representations.

The Tien-Chung-Ching-Sit, or Feast of the Middle Heaven, falls on the same day as the Dragon Boat Festival, and in observance of it cakes possessing medicinal properties are baked by the Chinese at noon, and sent to friends as presents. Chemists make such cakes in large numbers, and export them to Australia and California, where they meet with a ready sale among the Chinese population. This festival, which is of great antiquity, is also marked by suspending leaves of the sago palm, a branch of the cactus tree, and a bulb of garlic above the outer doors of dwelling-houses, as a preventive against evil influences. Children of tender years have their foreheads and navels marked with vermilion for the same reason; and as a check to insects and vermin, small strips of yellow-paper, with characters written on them with a vermilion pencil, are posted on the doorposts and bedsteads. The inmates of prisons are apparently very careful



A DRAGON BOAT.

to observe this custom. On a visit which I paid to the Namhoi prison at Canton, on the day of the festival, I found them posting such strips above the doors of the cells, as the clock struck twelve.

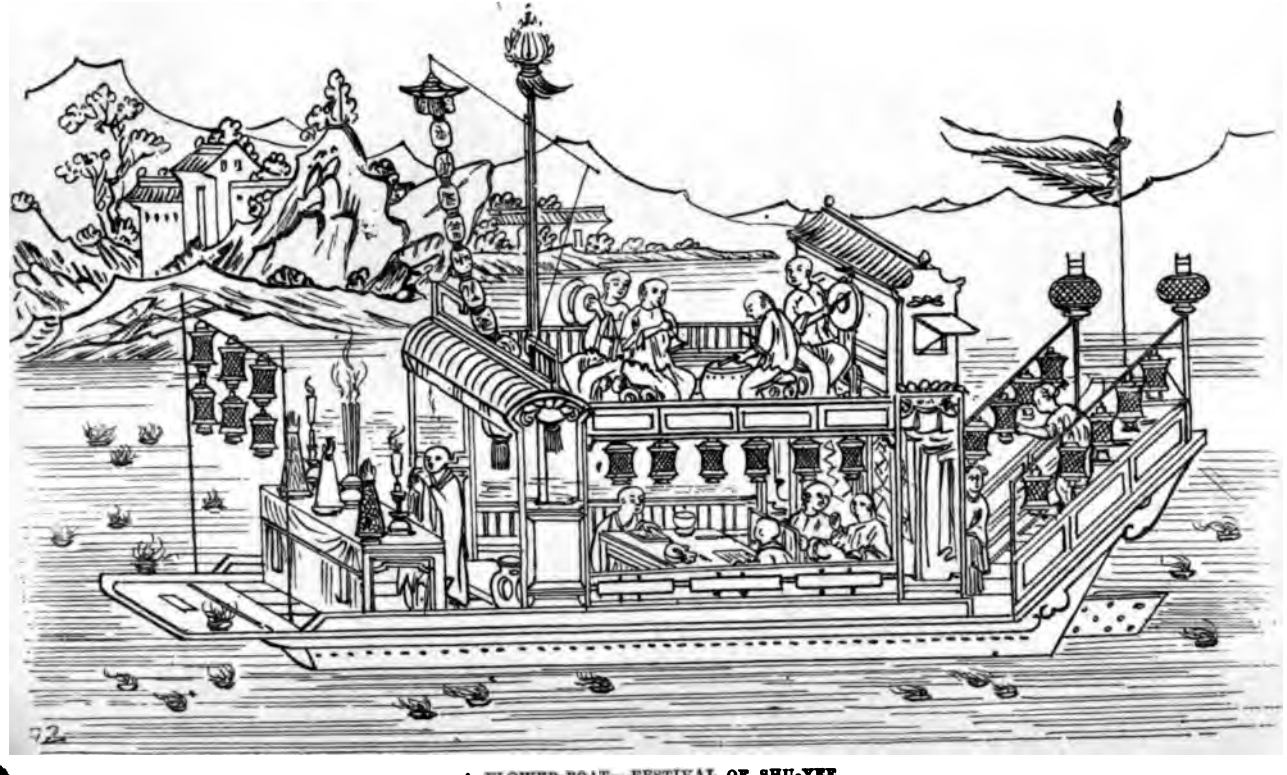
From the first to the fifteenth day of the seventh month the Chinese burn vestments made of paper, and gold and silver paper representing money, as offerings to the souls of paupers and beggars who have died unbefriended during the past twelve months. At first sight this would seem to be a great proof of benevolence. Those who have carefully studied their character, however, incline to regard it as a prudent observance of the first law of nature—self-preservation; for, if not appeased in this way, the spirits to whom the offerings are made are supposed to go to and fro disseminating every kind of evil through the land. From eight to ten o'clock during the festival, lanterns are suspended either above the doors of houses, or from the boughs of adjoining trees, and tapers are placed by hundreds along the streets and highways. The towns and villages are lighted up by large quantities of burning paper clothes, paper money, and paper representations of sedan chairs and attendants. A river in the neighbourhood of a large city presents the most animated appearance. Large flower boats, brilliant with rows of lanterns, glide along the stream, which reflects their numerous lights. They carry Taouist priests chanting a requiem for the souls of those who have perished by drowning, supposed to be flitting disconsolately over the surface of the waters. Men stationed in the bow, burn paper clothes and paper money, others throw rice and vegetables into the stream for the spirits. At intervals floating lights are borne quickly past by the rapid current. These are lamps placed in earthenware vessels, and launched on the river or creek to light up the darkness for the wandering souls of the drowned.

This festival, which is called Shu-Yee in the Cantonese dialect, and which we might not inappropriately call the Chinese Festival of All Souls, is also observed in the principal temples, monasteries, and nunneries. Masses are said there continuously for several days by Taouist and Buddhist priests for the spirits of those who had nobody to care for them when they died.

Buddhist priests do not confine their intercessions at this time to their own gods. They pray for the departed also to the Taouist deities, and their liberality is reciprocated. When I visited the temple of Tsing-poo near Canton, in 1861, at the celebration of this festival, I found the priests of Taou invoking Buddhistical deities as well as the gods of their own sect to bless the souls of the departed poor.

At Canton this festival was observed in 1856 on a grand scale. The vicinity of the execution ground was appropriately chosen as the special scene of its rites; for here Yeh, the then governor-general, had during the past two years slain his hecatombs, and the headless spirits of his victims were reported to be seen at night in thousands threatening the citizens. The father of Yeh, who was a very superstitious man, was amongst the foremost contributors to the fund provided for the celebration of the festival.

In the course of the fifteen days devoted to the observance of the Shu-Yee, a festival called T'shat-T'sic takes place. This is held on the seventh day of the seventh month, and is in honour of the Seven Stars, which are regarded by the Chinese as goddesses. They are the patronesses of embroidered work, and are worshipped chiefly by women—especially unmarried women—who embroider silk garments and shoes for offerings on this anniversary. These gifts are tastefully laid out on tables in the halls of houses, which, as the festival is celebrated by night, are brilliantly illuminated. Other tables are spread with flowers, sweatmeats, and preserved fruits, and amongst these are placed basins containing tender shoots of the rice plant. They are so arranged as to appear as if they were growing, and in the centre of each cluster a minute lamp is placed, whose spark of light reminds one of a glow-worm or a fire-fly. Miniature bridges formed of garlands and flowers, and also of grains of boiled rice and almonds cemented by gum, connect these tables. While the ladies in their holiday dresses wander uncertainly from table to table—for their feet are very small—to admire the curious art of delicate fingers, the gentlemen are listening in another apartment to singing men and women; elsewhere Taouist priests are chanting pæans in honour of the seven goddesses. At midnight



A FLOWER-BOAT—FESTIVAL OF SHU-YEE.

the young ladies with their female attendants go out to draw water, every Chinese house being provided with one or more wells. The water is poured into large earthenware vases, arranged in order round the mouth of the well. After the seven goddesses have been invoked to give the water medicinal properties, the jars are hermetically sealed and put in a place of safety, to be opened only when a member of the family requires a draught of the disease-dispelling beverage. The outer door of the dwelling house is kept open during the night, and the streets in which the gentry reside are crowded with people anxious to witness the display. The festival is brought to a close at twelve o'clock on the following night, the richly-embroidered garments being burned, in order that they may be conveyed to the goddesses. The Chinese tell the following legend of the origin of the festival. The youngest of the seven sisters was sent by the gods to this world as a special messenger. While here she became enamoured of a cowherd, to whom she was eventually married. In course of time she was summoned to return to her home in the firmament. In obedience to the gods she hastened back, and had no sooner joined her fair sisters than a shower of rain fell. It was the tears of the disconsolate goddess. Before long the cowherd died of a broken heart. And as his life had been one deserving the approbation of the gods, he was admitted as a reward into the constellation situated on the side of the milky way opposite to that on which the seven stars shine. Once every year, that is, on the seventh day of the seventh month, the cowherd is supposed to bridge the milky way and pass over on a visit to his fair spouse. This is the origin of the mimic bridges which span the tables on which the offerings for the seven goddesses are arranged.

The fifteenth day of the eighth month is specially set apart for the worship of the moon.[1] This festival is known by foreigners

[1] On the first and fifteenth day of each month the Chinese also observe festivals bearing some resemblance to the Mominia, or feasts observed in honour of the new moon by the Hebrews, Egyptians, Persians, Greeks, and Romans. Courts of justice and yamuns are closed. The moon is not, however, the object of the worship on these days so much as various other deities, especially the gods of wealth. At one time it was customary to sacrifice a bullock to the moon on the first and fifteenth days of each month. Afterwards a goat was substituted. On

as the Feast of Lanterns, and takes place at night, when families worship the moon on the roofs of their houses and in their ancestral halls. On the altars erected there are arranged offerings of fowls, pork, and cakes. While these are being offered the worshippers perform the kow-tow, and gongs, tom-toms, and drums are beaten. On the tops of the houses, long poles bearing lanterns and banners of various devices and mottoes are erected. The lanterns are sometimes kept burning during the greater part of the night. The ships and boats riding at anchor in the rivers are gaily decorated and illuminated, the festival being very popular with the nautical population. Canton, seen from an eminence during the Feast of Lanterns, presents a very striking appearance, the illumination extending over the whole city and neighbourhood. As at all festivals in China, there is much eating and drinking. For several days before, the confectioners' shops are stocked with moon-cakes,[1] for which there is a great demand. They are circular in form, so as to represent the orb of night, and are ornamented with all sorts of devices. Another custom is the erection in the squares in front of the large temples and guilds of pagodas from seven to ten feet high, and filled with firewood. When the hour of worship has come, the fuel is set on fire and the blaze is kept up by fresh supplies for upwards of three hours. The flames burst forth through small apertures on each side, and at the top, which is not covered in. From a small platform near it seven or eight men by turns throw saltpetre into the flames. Gold and silver papers, representing ingots, are also thrown in as offerings to the goddess of the moon. As fresh fuel is added, the men in charge run round the burning pagoda fanning the flames through the

the day before the festival the bullock or goat was conducted in procession through the principal streets of the city to inform the people of the near approach of the new or full moon.

[1] Among the poorer classes, especially in villages, what are called moon-cake societies are formed. The head or treasurer of the society is either a baker or a confectioner, and each member contributes a monthly sum of one hundred cash or ten cents. When the festival comes round, the treasurer, who has had full liberty to employ the subscriptions in trade, provides each subscriber with a full supply of moon-cakes. In the cities cakes are given at this season by the confectioners as presents to the abject poor.

apertures, shouting loudly, and, in the lurid glare, presenting a sufficiently wild and barbarous appearance.

Electro-biology is practised to a great extent at this festival. A person willing to be operated upon is placed in the rays of the moon. He has to stand leaning his forehead on the top of a pole which he grasps with his hands, and which is placed slantwise, the other hand resting on the ground. Burning incense sticks are then waved over his head and about his body, the operators—there are generally two or three of them —repeating prayers in a low tone to the goddess of the moon. In the course of half an hour the mesmerized person falls down. He is then raised, and placed upon his feet, and made to go through a variety of movements at the will of the operator. In 1862, I saw a youth at Canton perform the sword and lance exercises under this mesmeric influence. He went through the evolutions, which, it was stated, he had never been taught, with a grace and dexterity that would have done credit to a well-trained lancer. He was kept in a state of great bodily exertion for upwards of three hours. In the Toong-koon district of Kwang-tung mesmerism is much practised at this festival.

What the goddess of the moon is to the Chinese, Ashtoreth seems to have been, in ancient times, to the Sidonians. As the moon is regarded by the former as the correlative female divinity to the sun, Ashtoreth was looked upon by the latter as the correlative female divinity to Baal, the Sun god. It is not unreasonable to suppose that a reference is made to Ashtoreth under the title of "queen of heaven," in the prophecy of Jeremiah (vii. 18, xliv. 17); and from these passages we learn that to the "queen of heaven" incense was burned, cakes were offered, and libations were poured out—rites which are at the present day observed by the Chinese in their worship of the moon. The Chinese have, however, a legend of their own to account for their worship of the moon. On the fifteenth day of the eighth month of the first year of his reign, the emperor Ming Wong was walking in the grounds of his palace attended by one of his priests. The emperor, who was much given to astrological studies, asked his companion if he could inform him of what material the moon was made. The priest, by way of reply, asked his royal master

if he would like to visit the moon. The emperor said he would, and thereupon the priest threw his staff into the air. The staff became a bridge, and Ming Wong and his companion passed over it. They found the moon to be a region of vast palaces, beautiful flowers, and fair women. On their way back the priest requested his majesty, who had his lute with him—an instrument which he was noted for playing with remarkable skill—to enliven their way with its melodious strains. The music filled the air, and the inhabitants of Nankin and the surrounding territory, believing that rejoicing angels were traversing the realms of space, ran to the tops of their houses to do them homage. At the request of the priest, his majesty showered down cash upon the votaries. When Ming Wong was once more in his palace, his adventure seemed so strange that he concluded it was a dream; but whilst he was persuading himself that it was so an official communication was laid before him. It came from the governor-general of the province, describing certain marvels which had taken place on the 15th day of the month—celestial music had been heard in the air, and cash had fallen from heaven. So the emperor was convinced that he had visited the moon, and the people have since continued to worship her on the night on which Ming Wong accomplished his marvellous journey.

On the twenty-fifth day of the eighth month the sun is worshipped. When the great male star, Tai-Yaong, as he is often called by the Chinese, has reached his meridian splendour, the members of each family arrange themselves for worship before a temporary altar in the courtyard of their dwelling-house, or in an apartment whence the sun can be seen. Tapers and incense are kept burning on the altar, and thankofferings are presented. Frequently, especially in the houses of the wealthy, Taouist priests assist at the ceremony. Copies of an address from the sun to the people are gratuitously circulated at this festival, at the expense of persons who have made a vow to do so on recovering from sickness. The address is as follows:—

"I, the great male luminary, when I come forth, the whole canopy of heaven is tinged with my brightness. Morning and night I weary not, but at all hours steadily pursue my course.

My speed is according to my own pleasure. No one can urge me forward, no one can stay my progress. The dwellings of all men I visit with my light. You, however, the people, do not address me with reverence and respect. Were I, in displeasure, to cease my shining, you would all die of starvation, inasmuch as the earth would no longer bring forth fruits. The salutary vicissitudes of day and night would cease.

"To the gods in general all men pay great devotion, but to me, the great male star, homage is seldom or never rendered. The twenty-fifth day of the eighth month is my natal anniversary, and on this occasion it is your duty to read this address and to burn tapers and incense to my glory. Families by which these, my commands, are obeyed will be kept free from evil. Hell and destruction, however, are before all those who neglect them. My title is the great light which rules the world. To all good and virtuous men and women I now speak. Read seven times daily this my address: you will not descend to hell, and all the members of your families will at all times rejoice and be happy. Your posterity also for seven generations will ascend to heaven. Address me by the name of the Great Light which rules the world, and I will stretch forth my golden hands to give you light, and to guide you to the Paradise of the Western Heaven."

On the occasion of an eclipse of the sun his worship is also celebrated. Five months prior to the eclipse the head of the Li-poo board at Pekin, in obedience to the commands of the emperor, forwards a despatch to the chief rulers of each province, and through him to the chief magistrate of each prefecture and each county, requesting them at the approaching eclipse to save the sun. At the time all the mandarins, attired in black robes, assemble at the official residence of the chief magistrate. When they have arranged themselves before an altar erected in the courtyard of the yamun, the chief magistrate burns incense on the altar and beats a drum three times. At this stage all the officials present fall down before the altar and perform the kow-tow. The ceremony on the part of the officials having been brought to a close, a number of underlings continue, until the eclipse is over, to beat drums and tom-toms with the

view of frightening and thereby preventing the Tien-Kow or heavenly dogs from devouring the sun. During this din, priests of the respective sects of Buddha and Taou stand before the altar and chant appropriate prayers. Upon the tops of all the dwelling-houses and shops of a Chinese city, men are also stationed who, by means of drums, tom-toms, and horns, add to the general din. The same ceremonies take place during an eclipse of the moon. Formerly in other lands, as in China to-day, an eclipse of the sun or moon was beheld with terror. To rescue the moon from the spell of the enchanter, other nations, like the Chinese of the present day, had recourse to the blowing of horns and the beating of drums and brazen pots and pans. This ridiculous custom was evidently in full force in the days of Juvenal, who alludes to it in a description of a brawling woman—

> "Forbear your drums and trumpets if you please,
> Her voice alone, the labouring moon can ease."

To relieve nature in the full light of either the sun or moon is by the Chinese regarded as an act of great impiety. In both Taouistical and Buddhistical classics such an act of profanity is regarded as more than enough in itself to bring calamities upon the nation. Placards are occasionally by billstickers posted at the corners of the streets, warning the people against such an unseemly and irreligious practice. Throughout the empire of China there is, I believe, only one temple in honour of the sun. It stands within the walls of the city of Pekin, and is of a circular shape, and domed. At the festival of the Sun the emperor worships here.

Besides these festivals of the sun and moon religious ceremonies and rejoicings take place throughout the whole month in honor of Wa-Kwong, the god of fire. In the south of China at all events, the principal streets of the cities are illuminated not by lanterns, but by crystal chandeliers suspended at frequent intervals from beams extended across the streets. The lights are protected from rain by sheets of canvas stretched across the streets, which are very narrow in southern cities. During this month groups of figures in wax-work, attired in silk dresses, are

carried in procession. They represent certain episodes in the ancient history of the empire. The figures are very well executed, and would do no discredit to Madame Tussaud's well-known exhibition. In the principal streets are erected temporary altars in honour of Wa-Kwong, and Taouist priests are engaged all night long in chanting prayers. The idols of this deity are occasionally borne in procession through the streets. In 1861, I witnessed a large procession at the prefectoral city of Tak-hing on the banks of the western branch of the Canton river. Numbers of boys riding on horseback, and ladies borne in triumphal chairs, attended the idol, attired in the costumes of the period in which Wa-Kwong flourished. As no foreigners had previously visited the city, the presence of my friends and myself was a source of much curiosity to the vast crowd assembled on the occasion. The young ladies regarded us with surprise and alarm as they were borne past the corner of the street near which we were standing; and, much to our annoyance, the majority of the spectators deserted the procession to follow us in our explorations of their ancient, but uninteresting city.

On the ninth day of the ninth month, the festival termed Ching-Yaong or Tan-Koon is celebrated. The people resort to the hills of their neighbourhood to commemorate the intervention of angels to save a pious scholar and successful teacher who lived about nine hundred years ago in the time of the T'sun dynasty. This personage, called Too Wong-hing, was instructed to go with his wife and family to the top of a mountain in order to escape an impending calamity. The Ching-Yaong is held in honour of his miraculous deliverance. The people picnic on the hills, and fly kites, which they set adrift, cutting the cords when the kites are high in the air. A kite thus set adrift is supposed to carry with it in its downward course all the evils impending at the time on the family of the person to whom it belongs. This superstitious observance brings to a close what the Chinese regard as the season for kite-flying. This pastime, it may be remarked, is much indulged in by men and boys. I remember being considerably surprised when, calling upon a Chinese gentleman, shortly after my arrival in China, I was informed

by the servant that he was on the top of the house flying his kite. Chinese kites, which are without tails, are of all shapes, and resemble birds, insects, baskets of flowers, serpents, centipedes, ships, and even men. Those resembling serpents or centipedes are sometimes of enormous length. The most beautiful kite I ever saw was at Tam-sui, in Formosa, and was in the form of a Catherine wheel. The largest kites are made at Tientsin, and some of them require four or five men to hold them. In the centre of Chinese kites, four or five metallic strings are fixed on the principle of the Æolian harp. When they are flying, "slow-lisping notes as of the Æolian lyre" are distinctly heard. The legend which describes how these strings came to be used in this way is very characteristic of the people. During the reign of the emperor Low-pong, the founder of the Hon dynasty, a general who was much attached to the dynasty which had been obliged to give way before the more powerful house of Hon, resolved to make a last vigorous effort to drive Low-pong from the throne he had recently usurped. A battle, however, resulted in the army of the general being hemmed in and threatened with annihilation. At his wits' end to devise a method of escape, he at last conceived the ingenious idea of frightening the enemy by flying kites, fitted with Æolian strings, over their camp in the dead of night. The wind was favourable, and when all was wrapt in darkness and silence, the forces of Low-pong heard sounds in the air resembling *Foo-Hon! Foo-Hon!*—Beware of Hon! Beware of Hon! It was their guardian angels, they declared, who were warning them of impending danger, and they precipitately fled, hotly pursued by the general and his army.

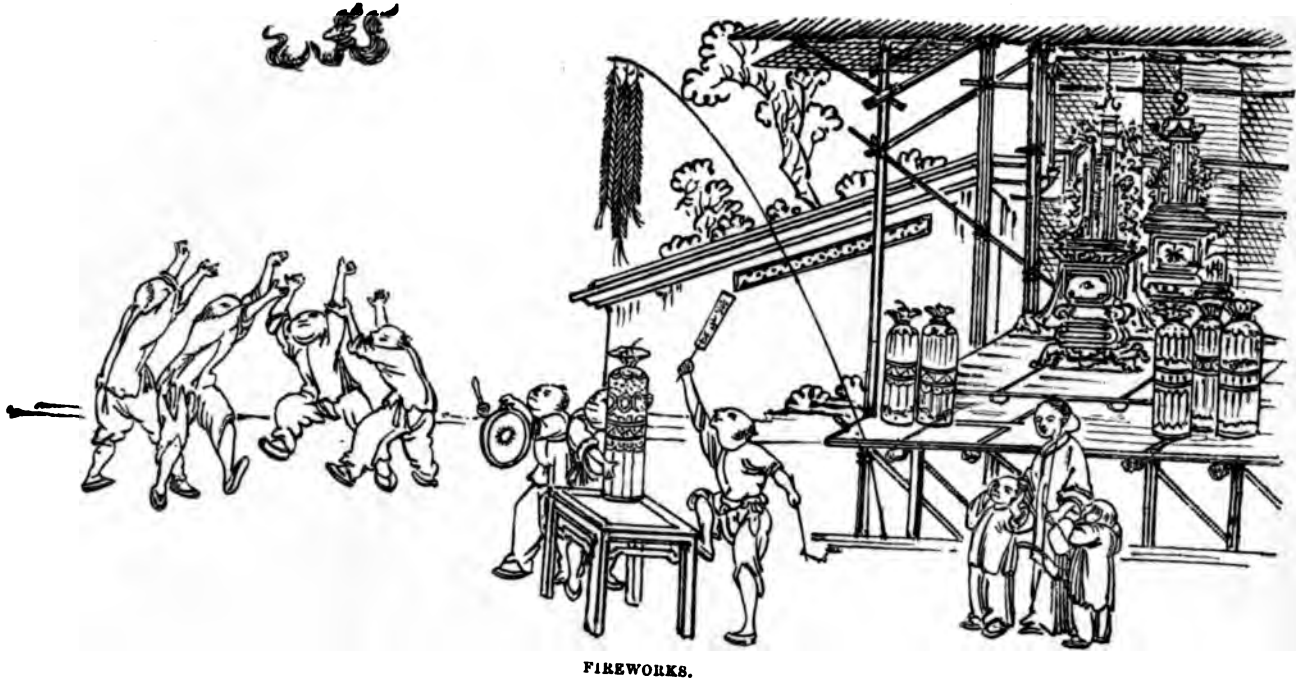
Besides the public festivals observed by the Chinese, the chief of which I have described, there are what may be termed family festivals. The most important is the celebration of a birthday, which is invariably attended with much rejoicing. Sons and daughters usually mark the birthday of a parent by a great entertainment. Before the banquet is served, the parents, seated on a dais under a crimson canopy of embroidered work, receive their children's homage and congratulations amid the blowing of pipes and trumpets, and the clanging of cymbals.

The kow-tow is performed first by the sons in the order of seniority, and afterwards by the daughters in the same order. Relatives and friends are often present in large numbers—sometimes coming from a great distance. In Kwang-tung, the name of one Shou Sing-koon, who in the last century attained a patriarchal age, is used as a term of congratulation at such a time. When travelling in this province in 1862, I saw near the city of Loong-moon, on the banks of the river of that name, a long procession of ladies going to the birthday celebration of the head of their clan. They were preceded by a number of attendants bearing the gifts usually presented on such occasions. When a father completes his fifty-first year, he usually receives from his children, besides other gifts, a large screen of several leaves richly carved in wood and inlaid, in wealthy families, with ivory, silver, and mother-of-pearl. On the panels are various devices, some emblematical of longevity, others of virtue. The screen is placed behind the chairs of the parents when they sit in state to receive their birthday congratulations. Gifts of this kinds are, of course, very costly. I remember seeing one which was valued at the sum of £400. Large pieces of tapestry are frequently presented to parents on the completion of their fifty-first year. When they reach the age of sixty-one they sometimes, incredible as it may seem, receive coffins as gifts from their children. The coffins are either deposited in temples or kept in the house, and are much valued. At the banquet which follows the offering of congratulations and gifts, the person whose birthday it is, is careful not to partake of the flesh of the animal which represents the division of the twenty-four hours in which he was born. These divisions are two hours each. Thus from midnight until 2 A.M. is represented by a n'gow, or cow; from 2 to 4 A.M. by a loo-foo, or tiger; from 4 to 6 A.M. by a rabbit; from 6 to 8 A.M. by a loong, or dragon; from 8 to 10 A.M. by a shay; from 10 to 12 noon, by a ma, or horse; from 12 to 2 P.M. by a yaong, or sheep; from 2 to 4 P.M. by a matou, or monkey; from 4 to 6 P.M. by a ki, or fowl; from 6 to 8 P.M. by a kow, or dog; from 8 to 10 P.M. by a chu, or pig; from 10 until midnight, by a lo-shu, or rat. To eat at his birthday banquet the flesh of the animal which the hour of his

birth proscribes, entails bad dreams upon a Chinese. It is his duty to purchase such an animal and let it go free. When he cannot do this, he burns a paper figure of it. Wealthy families also hold theatrical performances in honour of a birthday. The houses of the wealthy are generally provided with theatres, and on the anniversary of a decade of years, performances are sometimes given for a fortnight. The completion of the fifty-first year, and of every following decade, is celebrated with great magnificence.[1] I was present at a celebration of this kind held on the fifty-first birthday of the wife of Howqua, one of the wealthiest citizens of Canton. In addition to the theatrical entertainments, which lasted for a fortnight, and the garden *fêtes*, there were religious ceremonies at the temple of Longevity, which was tastefully decorated. For three whole days no fewer than thirty Buddhist priests were engaged in returning thanks to God for His preserving care over the lady who had completed her fifty-first year. When a person completes his eighty-first year the elders of his village or district usually inform the local government, which communicates it through the proper channels to the emperor, who orders a sum of money from the Imperial treasury for the erection of a monumental arch in his honour. The arch is erected either in front of the house of the patriarch or in the country. These arches are very numerous throughout the empire. They are made of granite, or, in some districts, of marble. They consist of a triple gateway, like the triumphal arches of ancient Rome. The slab immediately above the central gateway is usually elaborately carved, and inscribed with four Chinese characters selected by the emperor, and expressive of the virtues of the patriarch. Above the centre slab, and at right angles to it, is a small one inscribed with the two characters Sing and Chee, implying that the monument[2] was erected by imperial order. The most beautiful arches of the

[1] So great is the reverence paid to old men in China that all above seventy are permitted to wear an official dress, and to affix a copper button to the apex of their caps; and district magistrates usually send their visiting cards four times in the year to all those in their districts who are upwards of ninety years of age.

[2] There are several such arches in front of dwelling-houses in Canton. They are kept in a good state of preservation. Several of them are made of brick.



FIREWORKS.

kind which I have seen, are on the banks of the western branch of the Canton river. Two are particularly imposing, one which was erected by Hien-fung in honour of a centenarian, and another erected near Tak-hing, by Ying-chung in honour of his secretary. I may mention a third, recently built at Yim-poo in honour of a woman who lived to be a hundred years old.

The natal anniversary of the emperor is celebrated with much rejoicing by the civil and military officers in all the provinces. At a very early hour they repair to an imperial temple—with one of which every city is provided—to perform the kow-tow before the emperor's tablet. The three days immediately preceding, and the three following his majesty's birthday are devoted to holiday-making. It is usual for the emperor to mark the day by a proclamation of clemency to criminals, addressed to the chief rulers of provinces. Those condemned to death sometimes have their sentences commuted to transportation for life. Others have their term of imprisonment limited; and some are released from captivity. Prisoners also get extra rations on the birthday of the emperor. I remember seeing the walls of all the government offices in Canton posted with copies of a proclamation of this kind, issued when the late emperor Hien-fung completed his thirty-sixth year.

The birthdays of the Chinese are also celebrated after their death. Offerings of fruits and viands are placed on a table in front of the ancestral altar, on which is the tablet of the deceased. His portrait also hangs in the ancestral hall to receive the homage of his children and grandchildren. I was once present at the natal anniversary of a lady who had been dead for several years. It took place in a large ancestral hall attached to the family residence. In an ante-chamber I found no fewer than forty ladies, in their best robes, waiting to pay their homage to the spirit of the deceased lady, who, had she lived, would have then completed her ninety-first year. A master of ceremonies was present, and the ladies performed the kow-tow in the order of seniority. The religious ceremony was followed by a banquet, and all the servants and slaves of the family received small presents of money, inclosed in little envelopes of red paper.

The making of a will is another occasion of feasting and rejoicing in families. In China, as elsewhere in Asia, it is customary for parents, when they are advanced in years, to divide their property amongst their children. On a lucky day, selected by a geomancer, the parents meet their children in the principal hall of the house, or in the ancestral hall. All are attired for the occasion in their richest robes. The parents occupy the chief seats, and the sons stand, arranged according to seniority, on the side of the father, while the daughters are ranged on the side of the mother. Having informed his children of the amount of his property, the father proceeds to divide it equally amongst his sons, so that each may at once have his portion. The daughters although present, are not, as a general rule, allowed to inherit any of their father's property. In many instances, the elder son receives a larger portion than the younger. The father reserves a sum of money, the interest of which he considers will be sufficient to defray the future household expenses of himself and wife. At the death of the parents, the sum thus reserved does not revert to the children, but is set apart for the endowment of the ancestral hall. Such endowments serve to defray the cost of the offerings presented on the ancestral altars, and at the family tombs. They are occasionally used in the event of a son proving a spendthrift, the brothers sometimes saving the prodigal from starvation by an allowance out of these funds.

When a father does not divide his property among his sons during his life-time, it is usual for him to assemble his children, nephews, nieces, and other relatives in the ancestral hall, and to inform his sons of the amount he intends to bequeath to each. He then proceeds to draw up a will, which is given to the firstborn, copies being given to each of the other sons. If nephews be included, they also receive copies. Obeisance is then made to the father by all present, in the order of seniority. Where the testator has houses or landed property, he sometimes divides it into as many equal portions as he has sons, and then calls upon them to cast lots for the portions, according to seniority. Those present at such ceremonies are invited to a banquet in honour of the occasion. Except in cases of dangerous illness, a Chinese

father does not make his will until his wife has ceased to bear children.

As a Chinese will may prove interesting to my readers, I venture to give a translation of one taken from the columns of the *Friend of China*, under date June 22nd, 1861. The editor introduces it with some prefatory remarks :—

"Three respectable Chinese," he writes, "came to us the other day, to ask whether it would be possible to induce the allied commissioners of England and France (for the city of Canton was at that time under foreign rule) to adjudicate in a dispute between them and their elder brother, relative to the division of certain lands and houses devised by their father, one of the Hong merchants of Taou-Kwang's palmy days ; and they appeared greatly disappointed when we told them that, being a purely Chinese matter, it was not in the power of the foreign officers to take up the case. According to their account, the doors of the native courts of justice were closed against them, the usurper of their rights being able to fee the understrappers, to keep their petition from reaching the higher officers to whom it is addressed. The will which they brought us to exhibit their rights is an interesting document, and as but little is known regarding the tenure of property in China, we will briefly notice the heads of it. It begins thus :—

"These are the dying behests of Cha-Kar-Ng to his seven sons, the first called Yow-Mun (deceased) ; the second, Yow-Shing, the third, Yow-Yan ; the fourth, Yow-Sün ; the fifth, Yow-Tak ; the sixth, Yow-Him ; the seventh, Yow-Yeung ; and his two brothers named Kar-Ting and Chee-On. The 16th day of 12th month of the 5th year of the reign of the emperor Taou-Kwang.

"I, Cha-Kar-Ng, your father, give you these following departing instructions, which must constantly be observed as rules or guides.

"In my youth I forsook the study of the classics, and for sixteen years have addicted myself to traffic. But though attending to trade with all my heart, I have still cultivated the virtues, and have not been inattentive to the performance of social duties. Suddenly I find myself troubled with dysentery, and as this is a dangerous disease, I apprehend that I shall soon die. The estate which I have founded has been created through many difficulties, and the current business of the firm is weighty and serious, while you, my sons, are still young and unmarried. In managing the business you cannot be too circumspect, and should you be able to resign it and do some other thing (obtain

government employment), it will be well; otherwise you must carry on the business as I did, and to aid you I have spoken to several merchants to be your securities when necessary. Also I have consulted with several elders as to the greater fitness for managing tradal concerns, and have found that my fourth son, Yow-Sün, whose trading name is Tai-Wa, is able to be successor and master of the hong called Tung-yü. As there will be trouble in regulating foreign affairs, his salary will be 400 taels of silver per annum, and the rest of you shall be his assistants in the establishment, at salaries of 200 taels each. My younger brother, Chee-On, will still attend to the tea-weighing and delivery, and on account of his old age it is my wish that his stipend be 1,000 taels per annum. With regard to the value of the hong and other property—say, for instance, that it is worth 200,000 taels, the same must be divided into ten parts, one of which must be given to my younger brother in order to comfort the spirits of my parents, as well as to show brotherly love; two of the remaining nine parts must be preserved as hereditary property, the proceeds of which shall be applied to ancestral sacrifices. The other seven must be given to you my sons—one to each. Now my first son died in the middle age (*i.e.* forty) and left but one daughter, so the second son must give up one of his sons to be my first (deceased) son's adopted heir, and all of you must encourage the affairs with union and concord. You must not quarrel nor dispute with each other; you must be harmonious and upright in all respects, careful and sincere, relieving one another with willing hearts, and this by reason of brotherly connection; participating in both prosperity and adversity, and using your exertions to enlarge or increase the possessions. You must not violate or break this on any account; and I write this that it may be law among you.

"*Witnesses:*—
"LAM-MUN, *Cashier of the Hong.*
"SOO-TSOY, *Overseer of Goods.*
"CHA-PAK, *Book-keeper.*

and sundry relatives."

It appears that, besides the sons named, there were three daughters, but for them no provision was made.

There are other occasions for what may be termed family festivals: such are the putting off of mourning, and the entering upon a new house. I may add that the Chinese are accustomed to observe fasts as well as feasts. Two of their principal fasts are

held on the 16th day of the 5th month, and the 16th day of the 8th month, and are called Tien-Tee-How-Tai, or heaven and earth meeting together. Some days beforehand, each of these fasts is announced by red placards posted in the principal streets, and married people are exhorted to live apart for a time that they may give themselves to fasting and prayer. The first nine days of the 9th month are also observed as fast days, in honour of the gods who inhabit the nine stars, or "Cerberus." Altars are erected in houses, and fruits and flowers are offered. On the altars are placed nine candles, nine incense sticks, nine plates of flowers and fruits respectively, and a tub containing rice, in which a rod or yard measure is placed in an upright position. Taouist priests are engaged to offer up prayers, in which pardon is sought for past sins, and petitions are offered for long life. On the ninth day especially, sparrows are bought from the poulterers by the devout, and allowed to escape, an act well pleasing to the gods. Gentlemen sometimes go into the country, accompanied by a Buddhist priest, to give the birds their liberty. Sometimes the sacrifice is a fish bought from the fishmonger, and set free in its native element.

CHAPTER XII.

FUNERALS.

THE mourning ceremonies of the Chinese are very numerous, and vary of course according to the rank and condition of the deceased. When the time of dissolution evidently draws near, it is usual, in the case of a male member of the family, to remove him to the *atrium* of the house to die. Here, placed upon a bed of boards supported on tressels, and with his feet towards the door, he remains to take his last departure. It is also usual for the nearest relative to arrange the best robes of the dying man on the couch beside him, in order that just before he dies his body may be arrayed in them. The cap or hat is placed on the pillow, the tunic or coat by the side of the body, the trousers by the side of the legs, and a boot by the side of each foot. The sufferer will regard a proceeding of this nature with the utmost composure, and may sometimes be heard to express gratitude for having such apparel to appear in before the spirits of his departed ancestors. As soon as the last struggle is anticipated, he is washed with warm water in which fragrant leaves, generally those of the pomeloe tree, have been boiled. The clothes are then put on him. Death, it need scarcely be said, is often hastened by this singular practice. The eyes of the deceased are closed by his nearest relative, in order, I suppose, that the corpse may assume a less ghastly appearance. According to Virgil (*Æneid*, ix. 487) and Ovid (*Her.* i. 102, 111; ii. 102; x. 120), a custom very similar to this was observed by people of other lands. When closing the eyes of the deceased,

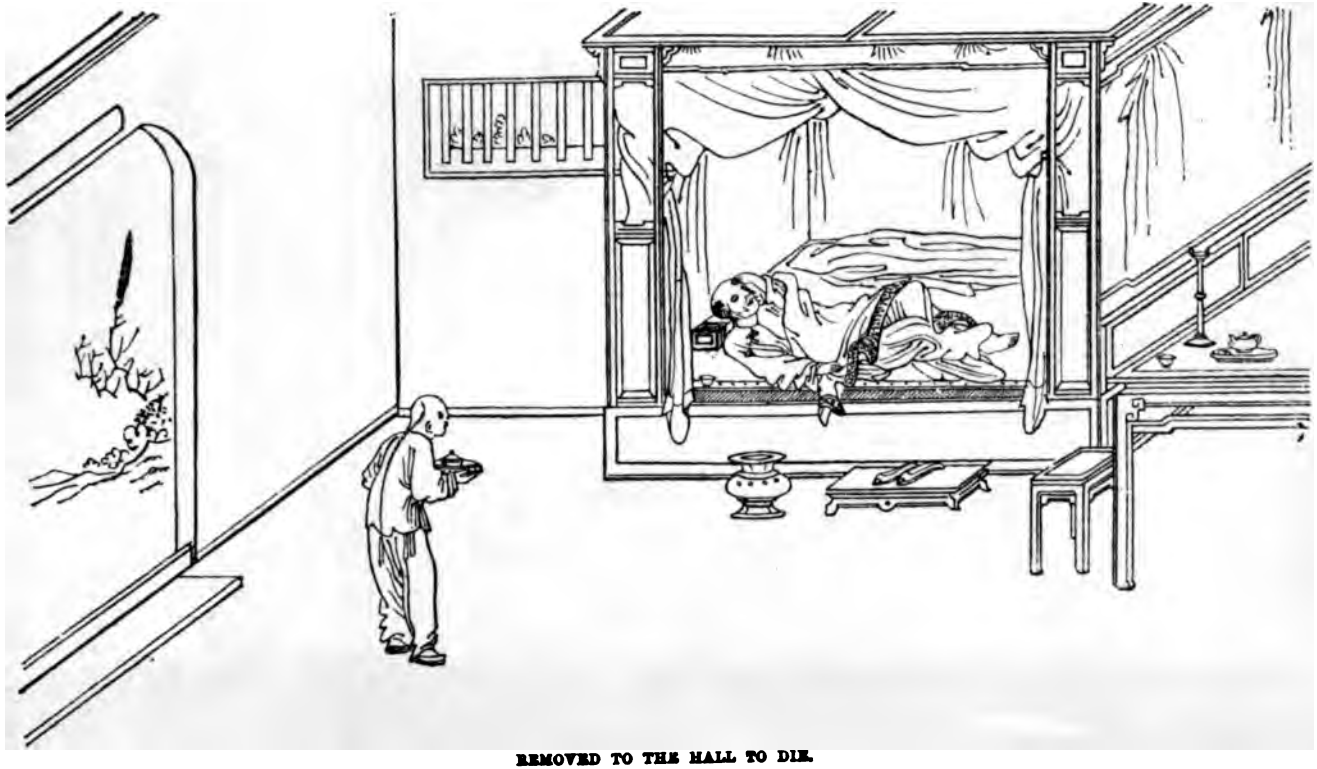
the relative calls upon him by name, and addresses him very much to the following effect:—"Be not thou sorry on leaving us; thou hast gone to bliss, and we thy relatives hope to confer upon thee posthumous honours, by being ourselves through thy good influences prosperous upon earth." Shortly after death, a functionary called the Nam-mo-loo, generally a priest of the sect of Taou is called in. The Nam-mo-loo, calls upon one of the spirits—for each Chinese is supposed to be animated by three spirits—to quit the corpse and hasten to Elysium. The prayer which he chants, is termed Hoi-Loo, or open the way. He next casts the horoscope of the deceased, and informs the relatives how far the spirit has ascended towards Elysium, when it will return on a visit to them, and what form it will assume in another state of existence. If they are assured that it will animate the form of a man, they greatly rejoice; if that of a beast or reptile, they grieve and offer up intercessory prayers to the gods, celebrate masses, and present offerings of gold and silver paper, folded up so as to resemble ingots of silver and gold. If the deceased has been a person of consequence, a porch consisting of a framework of bamboo poles covered with matting is erected above the entrance door of the house. From the centre of the porch is suspended a large bunch of strips of blue and white paper. This is to prevent casual visitors from entering the house of mourning, and becoming in consequence unclean. It would appear from Horace (*Od.* ii. 14, 23), and other ancient writers, that a custom not very unlike this was observed by the ancient Romans. A cypress branch was placed above the door of the house of mourning to prevent the high priest from entering and incurring ceremonial pollution. Should a person die unexpectedly, or before his relatives have had time to dress him in his best robes, the next-of-kin attires himself in sackcloth, and hastens to the nearest river or well to buy from the Hoi-Loong Wong or River Dragon King water wherewith to wash the face and body of the deceased. Four cash, and in some instances a live fish as well, are cast into the stream by way of payment. The fish is supposed to inform the river god that the water has been bought and paid for. The nearest of kin is accompanied to the well or river by several friends, two of whom

support him, one on each side, for he is supposed to be bowed down with grief. The procession is headed by two or more minstrels, the discordant sounds of whose musical instruments cannot easily be forgotten by one who has once heard them. The face and body of the deceased are sprinkled rather than washed with the water, the rite implying not so much the cleansing of the body, as the washing away of sin. A few hired attendants belonging to a pariah class called Ng' Tsock,[1] next proceed to undress the corpse with the view of bathing it with warm water (cf. Virg. *Æn.*, vi. 219; Plin. *Epist.* v. 16) and dressing it in robes becoming the rank of the deceased. Whilst the Ng' Tsock are attiring the corpse, all the members of the family either stand or kneel around the couch upon which the dead body is placed. Women *enceinte* are not permitted to be present.

Upon the corpse of a person, who was of the first, second, or third rank, three silk dresses are placed. A rank lower than the fifth entitles the deceased to only two silk dresses. Whilst each dress is being placed upon the body, two men stationed near it beat gongs. The cakes of rice flour which had previously been placed on the ground, at the foot of the couch as offerings, are thrown aside during the dressing of the corpse as of no further service. They are afterwards eaten by the persons who dress the corpse, or are picked up by beggars, who on such occasions station themselves in eager expectation at the door. On one occasion I saw a poor half-starved wretch rush into the outer hall of a house where a corpse was being attired. He was anxious to get the cakes, but one of the Ng' Tsock who had all along been keeping his eye upon them, sprang forward, and, to the great consternation of the mourners, knocked the beggar down.

When the corpse has been placed in the coffin, one of the pariah class proceeds to each corner of the chamber, and beats the floor with a large hammer, to terrify evil spirits. If the

[1] So degraded is the position of the Ng' Tsock as to deprive them of the rights of worshipping in the public temples; and their sons are not allowed to become candidates for literary degrees. They resemble in many respects the *pollinctores* of the ancient Romans.



REMOVED TO THE HALL TO DIE.

deceased belonged to one of the first five ranks, a crown [1] of gold is placed upon his head. The crowns vary in costliness. The wife of such an official is also entitled to a crown. I once saw the corpse of a wife of an official of the fifth rank lying in state. The coronet was made of silver washed with gold, and her clothing consisted of silk vestments upon which flowers and butterflies were embroidered in gold. I have also seen the remains of Tartar ladies lying in state. Their bodies were attired in robes more costly, if possible, than those just described. It is also usual for wealthy Chinese to deck corpses with diamonds, gold earrings, bracelets either of gold, silver, or jade, hair-pins,[2] &c. These ornaments are sometimes presented by the friends of the deceased that he may remember them in the world of spirits. If the deceased was of the first, second, or third rank, a pearl, a piece of gold, a piece of silver, a piece of jade stone and of another precious stone—in all five articles—are placed in the mouth. To have been of the fourth, fifth, sixth, or seventh rank entitles the deceased to a piece of gold and very small jade stone ornaments of five different forms. The eighth or ninth rank entitles the deceased to a small piece of gold and a small piece of silver. In many instances, however, three pieces of silver are used; in others, one piece of silver only, and amongst the poorer classes three copper cash. It would appear from Juvenal (iii. 267) that the ancient Romans used to place a small coin in the mouth of the dead, to pay Charon for ferrying him across the rivers of Hades. Grains of paddy or seeds of three different kinds are in some cases placed by the Chinese in the mouth of the dead. Whilst the corpse is being thus prepared by the Ng' Tsock, the sorrowing relatives who surround it, turn away their faces. Faithful servants, however, see that the Ng' Tsock do not despoil the corpse of any of its ornaments. It is also usual to place in the coffin any small article which the deceased was accustomed to prize. I was present when the corpse of a great friend of mine named Lo Poon-qua

[1] This reminds one of a custom of the ancient Romans. Cicero (*De Leg.* ii. 24) and Pliny (xxi. 3) state that if a Roman had received a crown for his bravery it was always placed upon his head when he died.

[2] Cf. Propertius, iv. 7, 9.

was put into the coffin, and his sons placed beside it a copy of an English and Chinese vocabulary by Dr. Wells Williams. In this volume, they informed me, their father took great delight, and he had for several years past spent a portion of each day in studying it. The hair which has come out in the process of combing, and the parings of the nails are, in some instances, inclosed in a bag and placed in the coffin at the feet of the corpse. The practice of putting valuable articles upon a corpse offers a strong temptation to thieves to break open the tombs of the wealthy, and some families are so much alive to this risk, that they content themselves with using ornaments made of sandal-wood and gilt. It was also customary at one time to deposit large sums of copper cash with a dead body. So great a sum was deposited in the tomb of the Emperor Hwan-tai of the Han dynasty, who ascended the throne of China A.D. 147, that it was plundered by a band of robbers. During the Tsin dynasty, therefore, which commenced A.D. 265, the practice was adopted of burning paper representing ingots of gold and silver —a custom to which I have elsewhere referred.

When the corpse has been placed in the coffin by the Ng' Tsock, they ascertain whether or not it is placed in a straight position, by means of a line which they stretch from the head to the feet. This proceeding is closely watched by the relatives. The face of the deceased is now covered with a white silk shroud, and two or more coverlets are placed over the body. These are presented by relatives and friends. In some instances twenty or thirty coverlets are presented, and those which are not used are committed to the flames of a sacred fire, that they may be conveyed to the world of spirits for the service of the deceased. It is possible, however, that in some instances they are not burned, but made use of by the family. These articles, which are lined with white silk, vary in texture and colour according to the rank of the deceased. Thus, if the deceased was of the first, second, or third rank, his coverlet is of a bright red colour; if he was of the third or fourth rank, it is dark red; if he was of the fifth rank it is green; if he was of the sixth rank, it is purple; if he was of the seventh rank, it is of an ash colour; and if he was of the eighth or ninth rank, it is white. At the bottom

of the coffin a loose board is placed, upon which the corpse rests. It contain seven holes, which are regarded as representing the seven stars, and is therefore called the "seven stars board." It is fluted as well as perforated, and a quantity of lime and oil is deposited between it and the bottom of the coffin. The duty of placing the lid on the coffin and nailing it down devolves in some instances upon the nearest of kin. Frequently, however, he only presents the nails which are used to the undertaker. He does so, kneeling by the side of the coffin, and holding up with both hands, until the undertaker has finished, a plate containing the nails. At the close of this ceremony, he is presented with an ornament of copper made to resemble a lotus flower, with a long stem and several small pieces of silk of various colours attached. This he places in an upright position on the centre of the lid of the coffin, where it remains until the day of the funeral, when it is laid on the ancestral altar. This ornament, which by the Chinese is termed Tsze-Shun-Tay, is, so I have been given to understand by well-informed Chinese, emblematical of the never-ending posterity of the family of the departed one. The coffin, having been closed, is now hermetically sealed by means of chunam.

The Chinese consider coffins indispensable for the repose of the dead; and in almost all their towns and villages there are what are termed coffin societies, or, as they are sometimes called, Long-life Loan Companies. In the prefecture of Kwang-chow, in the province of Kwang-tung, there are several such companies. Every member is entitled to a coffin and grave clothes. Persons who wish to become members must have attained sixteen years of age. In the third month of each year, a general meeting is held when each member pays his annual subscription of three hundred and sixty cash. The names of those who do not pay their yearly subscriptions are removed from the list of members. The period during which each person is called upon to subscribe to the general fund is sixteen years, and at the close of this period he is regarded as an honorary member. Should any member die from home, the sum due for his funeral expenses is paid to his heirs.

A Chinese coffin is very substantially made, and in shape

resembles the trunk of a tree. Three kinds of wood are especially used. The first, called Chum-Sha, is very heavy and sinks in water. The second is termed Ting-Chow, and the third Lou-Chow. The wood of a coffin is from four to five inches thick, and the cost varies from four to three or four thousand dollars. As a rule the coffin receives two or three coatings of lacquer. That of a duke is covered with red lacquer, and further decorated with representations of flowers in gold. That of a marquis, or an earl, or a baron, is covered with red lacquer, but has no gold flowers. That of a gentleman of any of the first five ranks may be covered with a coating of red lacquer. In the case of the remaining four ranks the coffin is covered with a coating of black lacquer; in the case of the poorer classes it is plain and unvarnished.

All men upwards of sixty years of age are supposed to have their coffins ready, and it is not unusual, when fathers or mothers have completed their sixty-first year, for sons to present them with one as a suitable birthday gift. These presents are sometimes deposited in monasteries and temples, where they remain until they are required. At Shanghai I visited a monastery which contained several coffins deposited for safe keeping. And in a temple in honour of the Sleeping Buddha at Nankin, I saw a coffin brought in by an old man of the age of seventy-five, to whom it had that very day been presented by his sons. At Canton and other cities of the south of China, people sometimes keep their coffins in their houses. This is also the case in the midland provinces; I observed coffins in several houses in Kiukiang and Hankow. During my stay at Woo-see Hien, on the banks of the Grand Canal, I saw a family in the act of moving to a neighbouring town, and the father, a very aged man, carried his coffin with him, regarding it, I was told, as of far more value than all his furniture. The Chinese do not now inclose their dead in two coffins, but in one only. During the Chow dynasty two coffins were invariably used, but this custom was, it is said, set aside during the dynasty of Tong.

But to return to the rites which are observed in a house of mourning. The coffin having received the corpse, is placed upon trestles near the ancestral altar; and upon the ground imme-

diately underneath it a lamp is made to stand upon three bricks. In order that it may be kept burning day and night, it is assiduously replenished with oil by the chief mourner, or his substitute. It is supposed to give light to the spirit which remains with the corpse. On the east side of the coffin is a clothes stand, on which are placed the robes, hat, and shoes of the deceased. So soon as the coffin and lamp have been placed, the relatives arrange themselves on each side, and do obeisance to the spirit. This continues during the first seven weeks of mourning, and is accompanied, especially before the morning and evening meal, with loud lamentations. A portion of food is on these occasions presented to the deceased, whose merits the conductor of ceremonies bids those assembled keep fresh in their memories. In the length and loudness of their lamentations for the dead the Chinese rival the ancient Egyptians. It is indeed well known that all orientals give forcible expression to their grief on such occasions. St. Mark in his Gospel (v. 38) speaks of "them that wept and wailed greatly;" and again, in the Acts of the Apostles (viii. 2) we read of "devout men" who "made great lamentation over Stephen." On the 7th, 14th, 21st, 28th, 35th, 42nd, and 49th days of the period of mourning, the lamentations are louder and more frequent. At early dawn on each of these days, the relatives go into the street, and, kneeling down in front of the door of the house, lament bitterly. Their lamentations at such times are, I believe, more particularly for the soul of the deceased which is supposed to be on its way to Elysium; and food and offerings are therefore placed on the door-steps for the wandering spirit. Offerings on a very extensive scale are also presented to the soul, which is supposed to remain with the body. For example, a wealthy family offers on the 7th day the carcase of a sheep and nine dishes of as many different viands, together with wine. A feast is also made ready for the friends of the family. The offerings are regulated by sumptuary laws. Seven sheep are sacrificed to the manes of a duke, 40,000 paper ingots of gold are burned in a sacred fire, and no less than fifteen tables are spread with viands of various kinds. In honour of a marquis six sheep are sacrificed, 36,000 paper ingots of gold are burned, and thirteen tables are spread with viands. For an earl there

are six sheep, 32,000 paper ingots of gold, and twelve tables; for a person of the first rank, civil or military, five sheep, 28,000 paper ingots of gold, and ten tables. In this way the value and number of the sacrifices diminish with each descent in rank. For a gentleman of the ninth rank, or of no rank, one sheep is sacrificed, 5,000 paper ingots of gold are burned, and two tables are spread. The banquet which is served up on the 21st day is especially in honour of the spirit which is destined to find its way to Elysium, and which on the day in question is supposed to return on a visit to the house. On this day all the members of the family carefully refrain from entering the hall in which the repast is spread, generally remaining in their private rooms. The entrance doors of the house are closed, and the neighbours also shut their doors. These arrangements are owing to a dread lest the visiting spirit should be disturbed and provoked to anger. This superstition originated in the Tong dynasty, A.D. 620, its most powerful advocate at the time in question being a literary character named Lee Tsay-pak.

The family of the deceased, as a rule, do not put on their mourning robes until the third day after death, on the ground that it is a duty to entertain, for a few days at least, a hope of the probability of resuscitation. The dresses worn are of coarse sackcloth. The sons or nearest of kin to the deceased wear, in addition, caps of the same material. From the top of each cap small balls, made of cotton, hang by threads. That sackcloth dresses were in ancient times worn by Asiatic mourners is evident from various passages of Scripture.[1] Chinese mourners allow their finger-nails, and the hair of the head as well as the beard, to grow during the first seven weeks of their bereavement. According to Herodotus, these observances were practised by the common people of Egypt, and there is a reference to them in the second book of Samuel (xix. 24). Chinese mourners, it need hardly be said, are very dirty in appearance. Occasionally all the members of the bereaved family fast, and for some time a strict separation is maintained between husbands and wives. They are, moreover, prohibited from giving their sons and daughters in marriage; and must close their ears against

[1] Cf. Job xvi. 15, 16; 1 Kings xxi. 27; and Jonah iii. 8.

good tidings of any kind. To frequent theatres, or to listen to music, during such seasons of sorrow is regarded as highly indecorous. The ordinary red covers are removed from the chairs and other articles of furniture in the house, and replaced by others of a blue or mourning colour. The pictures on the walls of the various rooms are either taken down, or turned towards the wall, and frescoes, or ornaments which cannot be removed, are covered with sheets of white paper. All members of the family who were absent at the time of the death are immediately called home. If sons of the deceased, they are made, upon entering the house for the first time after their parent's death, to creep upon all-fours as a mark of their deep humiliation and grief. The married daughter of the deceased, also, leaves her husband for seven days, in order that she too may attire herself in sackcloth and join in the lamentations of the family. On the seventh day, however, she throws aside her robes of sackcloth, and entering a sedan-chair is borne by four bearers to the house of her husband. In front of her sedan-chair, even though it be broad daylight, lighted lanterns of a gay colour are suspended. This is to imply that, though sorrow prevails at the house of her parents, joy and gladness are, or ought to be, found in the dwelling of her husband. On her arrival at the door of her husband's house, she is made to step over a fire of straw with the view of being purified. In passing through the Lin-fa-cheng street of the city of Canton, I once saw an old woman with small feet passing through a fire of this kind. Her dress was partially set on fire, and had not aid been promptly rendered she would have fallen a victim to her observance of the custom. In their *feriæ denicales* the ancient Romans observed a somewhat similar practice. On the tenth day after the death of a person, the house was swept with a broom of a particular kind, and the inmates also purified themselves by stepping over a fire.

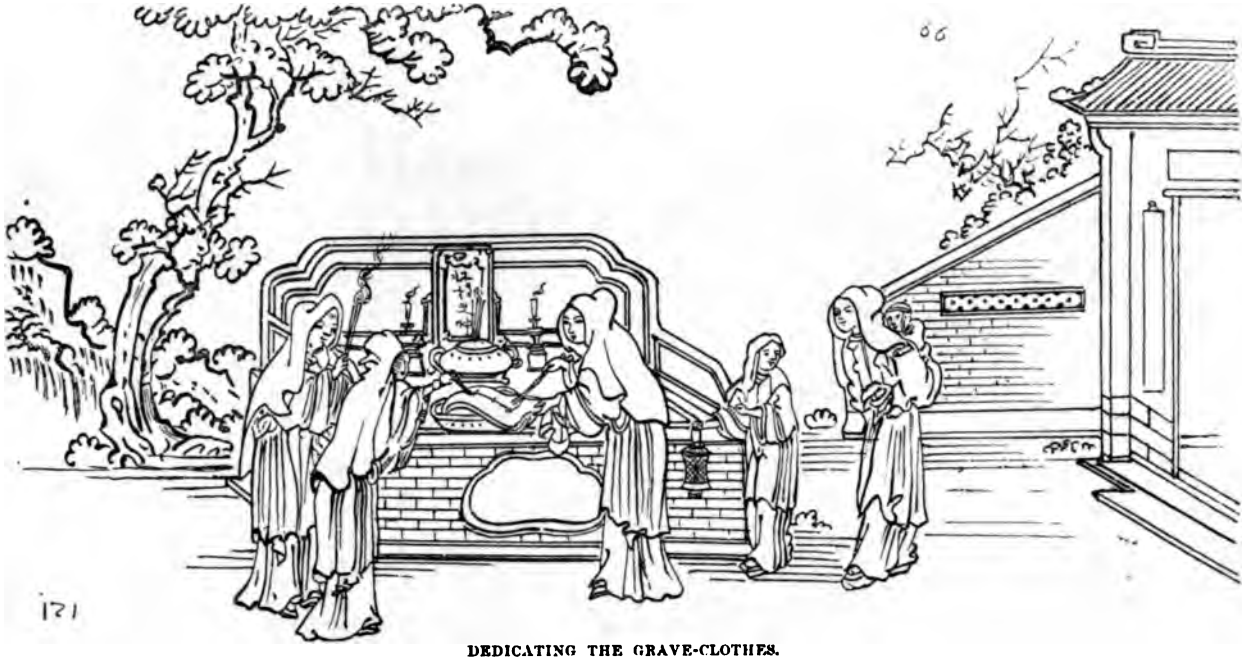
For seven days after a man's death his widow and children shew the intensity of their grief by sitting not upon chairs, but upon the ground. At night also they sleep, not in their beds, but upon mats spread on the ground near the coffin. During this period no food is cooked in the house, and friends and

neighbours are trusted to supply the common necessaries of life. A similar custom was observed in Palestine in very early times.[1] Moreover, in eating the food thus supplied the family are not allowed to use chop-sticks, but their hands only. Nor are they permitted to use needles or knives during this period of grief. On the seventh day, however, it is customary for the sons or nearest of kin to the deceased, that is, if he has died at a very advanced age, to kindle a fire in the court-yard of the house and boil thereon a quantity of rice, they themselves sitting round the fire to superintend the operation. The women sit round the fire, giving vent to their grief. The rice, in the pan in which it has been boiled, is placed before the tablet of the deceased; and the Nam-Mo-loo rings a small hand-bell and utters a few prayers. The pan is then opened, and a bowl of the rice is taken to be presented in due form to the tablets of the family ancestors. Another bowl of it is presented to the tablet of the departed, and the remainder is distributed in small quantities amongst the family and the neighbours and friends. This rice is regarded as lucky, and, in many instances, the neighbours hasten to the house of the deceased lest their share of it should be forgotten. This ceremony is called by the Chinese, Chu-shou-fan, or "the boiling of longevity rice."

Letters are now written to all the relatives and friends of the deceased, informing them of the death. They are written upon paper of a light brown colour, and inclosed in envelopes of the same material. The paper is so folded that the first character that meets the eye is that of sorrow. The letters are stereotyped, and the following is a translation of one which fell into my hands:—

"My sins are many and heinous, and for them I ought to die. My life, however, is spared. The gods, nevertheless, have punished me by causing the death of my father. He died on the 5th day of the 10th month in the large hall of his dwelling-house. Now with reverence, and bowed down with grief, I hereby inform my friends of the sad calamity. My mother is now alone. (The names of the son and grandson of the deceased follow.)

[1] Cf. 2 Sam. iii. 35; Jer. xvi. 7; and Ezekiel xxiv. 17.



DEDICATING THE GRAVE-CLOTHES.

"Kwock A-tam, } who shed tears of blood, and who bow
"Kwock A-cheong, } their hearts to the earth with grief."

The names of the nephews are also recorded, and opposite to their names are placed characters which respectively signify "Our tears flow, and our heads are bowed down with grief." These letters are in some instances delivered by the grandsons or nephews of the deceased, in others by servants attired in mourning. This singular custom of a son attributing to his sins the death of his father, or *vice versâ*, was evidently observed by the inhabitants of the land of Canaan. Thus in the First Book of Kings (xvii. 18) the widow of Zarephath is represented as saying to Elijah the prophet upon the death of her son, "Art thou come unto me to call my sin to remembrance and to slay my son?" The period of the day selected for the delivery of such letters is the evening. The bearers do not in all cases deliver them to the servants of the persons to whom they are addressed, but throw them over the hall doors; for the Chinese regard it as unlucky to see at their doors one who is attired in mourning apparel. Presents of money are immediately forwarded to the house of mourning by all persons receiving such letters. The money, which is termed Fo-yee, "helping money," is spent upon incense, candles, and offerings for the soul of the dead. The members of the family in due course present their sympathizing friends with small porcelain bowls, or tea or wine cups of the same material. On the steps of the entrance door of the house a white board is placed, on which are recorded in black letters the hour, day, and year in which the deceased was born; the hour, day, and year in which he died; his names and titles; the names and titles of his sons, and the names of his grandsons and nephews. On the 21st day of the period of mourning, three large paper birds resembling storks are placed on high poles in front of the house. The birds are supposed to carry the soul to Elysium; and during the next three days, Buddhist priests address prayers to the ten kings of the Buddhist hades, calling on them to hasten the flight of the departed soul to the Western Paradise.

As the coffin is kept in the house of mourning for a period of

seven weeks, or forty-nine days, an altar is erected near it in the *atrium*. The altar is placed immediately in front of a chair which stands upon a temporary dais, and upon which a portrait of the deceased and a tablet bearing his name are placed. For this purpose every Chinese gentleman has his portrait taken. Sometimes, although rarely, they have small wooden effigies made instead. Thus, on one occasion I saw an idol of a general named Mūh, who was at the time in command of the Tartar troops at Canton. The idol had been presented to him by the troops, and was kept in the temple of the Five Genii. Mūh afterwards took the idol—a faithful representation of himself—to Tartary. Again, a gentleman named Cham Kom-tsune, who resided in the old city of Canton, had a wooden image of himself in his ancestral hall. In Buddhist temples I have also occasionally seen very small clay or wooden images of priests, made against the day of their death. Offerings consisting of various kinds of fruits are neatly arranged on the altar; and immediately in front of the tablet, a cup of tea, a plate of food, and a pair of chop-sticks are placed. If the deceased has been addicted to the vice of opium-smoking, an opium pipe is placed on the altar, which is also covered with such flowers as are in season. Near the chair on which the tablet is placed stands a long bamboo pole with a streamer made of dark red satin, and bearing in letters of gold the names and titles of the deceased. The streamer, like the other appointments, varies according to the rank of the deceased. In the case of gentlemen of the first three ranks, it is ninety Chinese inches long; streamers of less length being used for those of inferior rank. In the case of each person who dies at a tolerably advanced period of life, two long strings of copper cash are attached to this pole. In the case, however, of a person of middle age, only one string of copper cash is affixed to the pole. Upon the seventh day of mourning, presents of various kinds are sent by sympathizing friends. These are intended for the soul of the dead man, and consist of candles, or cakes, or banners, and a small sum of money. Upon the banners, which are either of a blue or white colour, are letters of gold, which set forth the merits of the deceased; and, as they are thereby supposed to convey sympathy

to the mourners, the banners are regarded in the light of letters of condolence. A letter is sent also with the present; and the tenor of this document may be gathered from the following translation of one which fell into my hands:—

"Awong, who is your stupid and young brother, presents to you herewith two banners on which are written words of comfort. He also sends one roast pig, two baskets of cakes of flour, a variety of fruits, a bottle of wine, and a small sum of money, $10. I lament with many and bitter tears your death, but most of all do I sorrow that your stay in this world was so short. The 3rd day of the 10th month of the 3rd year of the reign of Tung-chee."

The letter is cast into a sacred fire, in order that it may be conveyed to the departed spirit. Within the door of the house of mourning a person sits at a table registering the presents, so that when the days of mourning are ended a gift of equal value may be presented in the name of the departed one to each donor. The banners to which I have referred, are, so soon as they are received, placed upon the inner walls of the house of mourning, and impart to the dwelling-house, especially by night when the halls are lighted up, a most imposing appearance. In the case of wealthy persons, the banners are very large and costly, and so numerous as to cover the spacious walls. The other gifts, such as fruits, flowers, cakes, and tapers, are placed upon the altar as eucharistical offerings to the spirit of the deceased. On this same day, each donor calls at the house of mourning for the purpose of worshipping the spirit of the deceased, and presenting a burning incense stick, which is placed on the altar. The friends who come for this purpose do not appear in a court dress, but in a raiment of dark cloth. Those on whom the badge of the peacock's feather has been conferred do not wear it on this occasion. Within the porch of the house of mourning on this day, three or four musicians are seated, who play doleful tunes upon their shrill and discordant pipes when visitors arrive. This practice has many times reminded me of the passage in which St. Matthew (ix. 23) tells how "Jesus came into the ruler's house, and saw the minstrels and people making a noise." Again, on this same day, that is the seventh day of mourning,

priests of the sect of Buddha, or of that of Taou, are called in to assist, by their prayers, the flight of the departed spirit towards Elysium. They erect, in a room which immediately adjoins the hall in which the coffin is placed, seven altars. Above these they suspend pictures, which represent respectively the past, present, and future Buddha, and ten other pictures, each of which represents one of the ten kingdoms of the Buddhist hades. At stated intervals, masses are said for the repose of the soul of the deceased. The poorer classes, unable to retain the services of Buddhist priests, seek on such occasions the services of the Nam-mo-loo, a functionary to whom I have already referred. These ceremonies are again repeated on the 14th, 21st, 28th, 35th, 44th, and 49th days of mourning, the 21st being by far the most important of these days. The expenses which are incurred on the 35th day are defrayed by the female members of the family. When the spirit of a deceased person who held high rank is the object of worship, the rites and ceremonies are upon a very grand and expensive scale, and make a deep impression upon the minds of the Chinese.

Thus, on the death of H. E. Phih-Wei, the governor-general of the two Kwangs, all the officers, whether civil or military, who were serving at the time in Canton and its environs, repaired on the 21st and 35th days of mourning to the palace where the body was lying in state; and the homage rendered to the deceased was apparently not a mere form. On this, as on many other occasions, I observed that while each votary worshipped the tablet, the sons, who were dressed in sackcloth, prostrated themselves upon the ground in deep humiliation and sorrow. The youths, still in a recumbent position, were then saluted by each votary, and politely acknowledged the compliments which had been paid to the shade of their father. If the house in which a deceased person is lying in state is too small to receive many worshippers, it is not unusual to remove the portrait and tablet of the deceased, with the red satin streamer which bears his names and titles, to the public hall of a neighbouring temple. This, however, is probably seldom done, except at the funeral ceremonies of officials. Thus the remains

of Loi Tsung-neen, a famous general who was killed at the siege of Soo-chow, were brought back to Canton, which was his native place, and placed in one of the temples, to receive the homage of the grandees of the city. I also witnessed a similar ceremony in honour of a distinguished soldier named Cheong Kwok-laong, who fell fighting bravely in a battle with the insurgents in Kong-nam. In the month of August, 1861, I saw in one of the state temples in Canton the funeral of the Emperor Hien-fung. The despatch containing the melancholy intelligence of the Emperor's death was received at Ma-tow—an official landing place in the vicinity of the city—by the officials attired in robes of sackcloth. It was then entrusted to a herald, who, with his hands raised above his head, carried it, in the midst of loud lamentations, to the Tsip-Koon-Teng, or hall of audience, where he read it aloud in the hearing of all the officials. The officials then proceeded to the temple of Kwan-te, where, upon a dais, stood a throne covered with yellow silk, and screened from view by curtains of the same material. The officials, *i.e.*, the civil officers with the governor-general, and the military officers with the Tartar general, at their head, having arranged themselves, the former on the left, and the latter on the right side of the throne, prostrated themselves on the ground at a command given by the conductor of ceremonies. Each officer, at the same time, either cried, or attempted to cry. Indeed, several of them succeeded in working themselves into such fits of frenzy that saliva was actually oozing from their nostrils and mouths. This highly ridiculous ceremony was repeated on several days in succession; and for many weeks the citizens were not allowed to shave their heads, or to frequent places of public resort and entertainment.

Let us now proceed to consider the manner in which the Chinese dispose of their dead. In the very earliest times it was customary for almost all nations to bury the dead out of their sight. Thus in the Bible, which is the oldest book we can read, there are only two instances recorded of the practice of getting rid of the dead by cremation. The one instance, which is contained in the First Book of Samuel (xxxi. 12), refers to the burning of the bodies of Saul and his sons: and the other, in the

Book of the prophet Amos (vi. 10), refers to the burning of the bodies of certain persons who had died during a time of pestilence. The Chinese are no exception to this apparently general rule. Cremation is only resorted to by the majority of the priests of the sect of Buddha. It ought also to be stated that in the province of Kiang-nan it was customary during the Sing dynasty, A.D. 960, to burn the dead. In each village throughout the province in question there was a place for the purpose, called Fa-Yan-Ting, or receptacle for men's ashes. The ashes when removed from the funeral pyre were not unfrequently cast into the neighbouring rivers or creeks. There was also at a later period, in the same province, a Buddhist temple called Toong-Tsze, to which the priest urged the people to bring their dead for cremation, declaring that the souls of the departed would in consequence become Buddhas. The funeral pyre in the monastery having been struck by lightning, many persons who saw in this a mark of Divine displeasure, memorialized the governor of the province not to allow the pyre to be re-erected. With these few exceptions, it would appear that, throughout the whole of their national history, the Chinese have observed the practice of burying the dead. The Mongolians, on the other hand, have recourse to cremation, but as the ceremony is a very expensive one among them, it is in a great measure confined to the wealthy classes. The poor of Mongolia expose their dead in remote parts of the plains over which they wander, and leave them to be devoured by wild beasts, wolves and foxes in particular. The summit of a hillock is generally selected for a funeral pyre, and it is customary for the relatives to mark the spot where the body has been burned, by erecting a pile of stones. I passed several such cairns on the plains of Inner Mongolia.

Chinese families who are unable to find or to purchase a lucky place for interment, not unfrequently deposit coffins containing the dead on the sides of hills, which are used as cemeteries, until such time as they shall be able to afford the due rites of burial. In some instances the coffins are allowed to remain exposed for several years, during which, however, the customary acts of homage are paid to the remains of the

deceased. In other instances poverty, change of residence, or death, prevents the relatives from removing the coffins, which, neglected for a long time, are at last buried at the public expense. In a temple called Tsze-Tchu-Miu, in the western suburb of Canton, a fund was established in 1870 to purchase a plot of ground for the interment of several coffins which had been left exposed for many years on the hill-sides of Pechung, a village about seven miles distant from the city. Contributors to this fund were of course moved by pity for the unhappy souls of the unburied dead. Shortly after the neglected bodies had been interred I visited the place, and found three or four men who had come, so they informed me, from the distant village of Tai-shek, to exhume the body of one of their ancestors. As the name had been painted on each coffin, and as there was a small head-stone to each grave, they had no difficulty in finding the remains. The bones were put into a cinerary urn for removal to the village, in which generations of the family had probably lived and died.

Like other nations of antiquity, the Chinese regard the rites of sepulture as of the utmost importance. The loss of such rites, which death by drowning or in battle often involves, is regarded as nothing short of a calamity. That the ancient Jews held similar views as to the importance of the rites of sepulture is evident from several passages in the Old Testament,[1] and the ancient Romans believed that the spirits of those whose corpses had not been buried were not allowed, for a hundred years at least, to cross the river Styx. So much, indeed, were the latter impressed with the importance of sepulture, that for friends who had perished, and whose bodies could not be found, they performed the rites at empty tombs. This custom has its parallel amongst the Chinese, who, in their devout respect for the dead, are in no way behind the classical nations of antiquity. During the reign of the emperor Chan-tuk, in the first century of the Christian era, it was enacted that if the bodies of soldiers who fall in battle, or those of sailors who fall in naval engagements, cannot be recovered, the spirits of such men shall be called back by prayers and incantations, and that figures shall be made either of paper or of wood for their reception, and be

[1] I refer to 2 Sam. xxi. 9-14; 2 Kings ix. 28-34; Ps. lxxix. 2; Ec. vi. 3.

buried with all the ordinary rites. It is recorded in the annals of China, that the first persons who conformed to this singular enactment were the sons of an officer named Lee Hoo, who fell in battle, and whose body could not be recovered. The custom is now universally observed. On the occasion of a visit which I paid to Tai-laak, the capital of the ninety-six villages, I had an opportunity of seeing so singular a ceremony. An effigy of the missing man, clad in robes of the most costly kind, was placed on the ground, and a number of men and women, dressed in deep mourning, knelt round it. In the centre of the circle a Taouist priest invoked the spirit to come to the body prepared for it, and accompany it to the tomb. Lest the soul of the deceased should be imprisoned in one of the ten kingdoms of the Buddhist hades, miniature representations of the infernal prisons were made by means of small clay flags or tiles. They reminded one of dolls' houses. Prayers in which the kings of the infernal regions were in turn invoked, were then offered, and at the conclusion of each invocation the priest with a short magic wand dashed to the ground one of the miniature prisons. The effigy was eventually, with the usual observances, put into a coffin and conveyed to the grave by the sorrowing relatives. I was told before leaving the spot, that the man who was supposed to be dead had several years before gone as a travelling merchant to the neighbouring province of Kwang-si, but that since then his relatives had not heard of him. They concluded that he had been lost at sea, or killed by pirates. Sometimes persons whose obsequies have been celebrated in consequence of their supposed death, return to their family hearths and altars. I was acquainted with a native of Tsze-kai, a village near Si-nam, in the county of Nam-hoi, who, when a youth, was kidnapped and sold as a slave in Havanna, where he remained for a period of twenty years. His friends naturally concluded that he was dead. The ceremonies necessary in such a case were observed, and his younger brothers, nephews, and cousins performed the customary acts of worship at a tablet bearing his name, and placed on the ancestral altar of the family. The absentee returned to the home of his fathers in 1870, and is now a fruiterer in the Loo-pai-hong street of the western suburb of

Canton. There is a law in China, that the sons of missing parents shall wear slight mourning, and on no account frequent places of public entertainment. This law, however, is, I apprehend, more honoured in the breach than in the observance. The sites which the Chinese—who are great believers in geomancy—consider most propitious for tombs, are the sides of hills, whence a view of rivers, creeks, lakes or ponds, can be obtained. The hills near cities and towns are often literally covered with tombs—melancholy memorials of the antiquity and populousness of the habitable places of the empire. The hills by which the White Cloud mountains are approached from Canton may be termed vast mounds of human dust. They are literally bestudded with graves from base to summit. Seen on a summer's evening, by the light of the setting sun, they present a very striking appearance, and I shall never forget my feelings, as I gazed one evening from the monastery of Pak-wan-um[1] upon the melancholy spectacle of this vast pagan grave-yard.

For a lucky spot for a tomb wealthy families pay large sums of money. Not content with a space similar in area to that which is ordinarily allotted in Europe to each mortal, they in some instances purchase for one tomb an area sufficiently large for the erection of a spacious mansion. The selection of a site for a tomb is entrusted to a geomancer. This functionary in the discharge of such a duty not unfrequently spends several days on the sides of the mountains. He is provided with a compass, wherewith to ascertain the exact position of the spot he may select; and in some instances he is accompanied not only by two or three of the nearest relatives of the deceased, but by two or three men with pickaxes and spades, who dig up here and there portions of the soil for his inspection. The Chinese call the men of the pariah class who accompany the geomancer, Shan-Kow, or mountain-dogs. So soon as a site has been obtained, a fortune-teller is called upon to name a propitious day for digging the grave. The grave-diggers must not begin their work before the members of the family of the deceased have worshipped the genii of the mountain; and a letter addressed to these gods is read aloud by the nearest of

[1] This monastery is situate beyond the north-east gate of Canton.

kin, who on the occasion in question wears not mourning, but court costume. All such letters are written in precisely the same words, and the following is a translation of one which I had an opportunity of seeing:—"We, the sons and relatives of ——, who died on the ——, intend to bury his remains here, and, as it is now our desire to make ready the tomb, we pray you not only to grant your sanction to such a proceeding on our part, but at all times to care for and prosper us. Moreover, we most respectfully beg to offer unto you offerings of fruits and wines, which be graciously pleased to accept." The kow-tow having been performed by each person present, the letter is despatched to the gods by being committed to the flames. When the grave is being prepared, a member of the family is present in order to superintend the operations of the workmen, and a temporary mat hut is erected. The bottom of the grave is lined with a layer, three inches thick, of lime mixed with powdered charcoal. Over this is placed a board, covered with a layer of charcoal dust, which is made very hard by being tramped down. The grave having been prepared, it is necessary that a lucky day and hour should be selected for the burial. This sometimes occasions a delay of several days, or weeks, as the case may be. So anxious were the relatives of a person with whom I was acquainted to select a really lucky day for his interment, that they actually delayed it for several months, placing in the prepared grave, as is customary on such occasions, a slab on which the name of the deceased was painted. In some districts it is customary to delay the burial, should one or more of the ladies of the bereaved family be *enceinte*. In such a case the funeral does not take place until the expected birth has taken place. The grandmother of a gentleman with whom I was on very intimate terms, remained unburied for several years, because one or other of the ladies of the family were *enceinte*.

On the day before the burial, the relatives, in mourning garments, repair to the house of the deceased to weep and lament by the coffin. A long white streamer, which is termed the soul-cloth, is borne by the relatives to the ancestral hall, in order that the soul may take leave of the spirits of the ancestors of

the family. It was, I believe, customary in former times to take the coffin into the ancestral hall for the purpose. At this leave-taking, the relatives, who place themselves in front of the ancestral tablets, give vent to loud lamentations. In some provinces the mourners, on the day preceding the funeral, purify the streets and houses along the route which the procession is to take. This ceremony, termed Khan-loo-Shuee, is observed as follows: Taouist or Buddhist priests, whichever may be summoned, offer up prayers at the house of mourning for the repose of the soul, and, informing it of the intention of the friends to bury the body on the morning, entreat it to accompany the body to its last resting-place. A procession is then formed, which marches through the streets of the city or village along which the body is to pass. Each priest is provided with a rude musical instrument, upon which he plays, in order to charm the evil spirits in the neighbourhood, and prevail upon them not to appear as the funeral cavalcade passes, lest they should affright the departed soul and cause it to return to the dwelling-house. The procession is headed by a youth carrying in his left hand a small tub of holy water, and in his right a bunch of hyssop. He sprinkles the streets and shops with the water, in order to preclude the possibility of evil spirits lurking in them. On the only occasion on which I witnessed a procession of this kind, it consisted of Taouist priests, attired in costly robes of blue satin, and provided with musical instruments, on which they discoursed what appeared to me a solemn dirge. The youth who, attired for the occasion, carried the holy water, entered each shop and sprinkled the floor. Evidently the occupants, who all seemed to welcome him, entertained no doubt of the efficacy of the rite.

On the night preceding the day of the burial of a person who has died at a very advanced age, it is usual in some villages for the neighbours to assemble at the house of mourning and beat gongs, tom-toms, and drums at frequent intervals, or sing songs. At three or four o'clock on the morning of the funeral all the decorations erected in front of the door are taken down and set on fire, amidst the howlings and lamentations of the bereaved relatives. At a later hour, tables covered with

viands are placed before the tablet of the deceased, and the spirit is addressed as follows by the Nam-mo-loo: "We are now about to remove your remains to the tomb; and as you must of necessity accompany them to the tomb, and there remain with them in perpetuity,[1] we have prepared for you a parting feast. Partake of it, we pray you." The conclusion of this address is followed by a sudden outburst of lamentation from the assembled family.

When the deceased had reached the age of sixty years, or upwards, a man stations himself at the door and beats a gong to summon the friends and neighbours. The distant relatives and friends await the arrival of the corpse in the street, the immediate relatives remaining within. Previous to the lifting of the body, the Nam-mo-loo sets a quantity of paper on fire, and waves it along and round the coffin, which it is supposed to purify and light up. The Nam-mo-loo then calls upon the departed spirit to accompany the coffin to the tomb, while the sorrowing relatives stand around weeping and lamenting. This ceremony ended, the eldest son removes the tablet of the deceased, and places it in a sedan-chair. He places the portrait in another chair, over the top of which he arranges a streamer of red satin on which the name and titles of the deceased are recorded in letters of gold. The various offerings carried in a Chinese funeral procession having also been placed under gilded canopies, the coffin-bearers enter the house. As they are in the act of lifting the coffin, all the relatives rush, in a state of great alarm, into the adjoining apartments. They are afraid lest the day selected for the burial by the geomancer should be unpropitious, and the soul of the deceased should in wrath afflict those present with sickness or other calamities. The first time I witnessed this superstition was at the funeral of an old Hong merchant named Lo Poon-qua. Ignorant of the custom, I was somewhat startled at the stampede of mourners which took place as soon as the bearers began to lift the coffin. When the

[1] The idea that the soul is buried with the body was entertained by the Romans. Virgil describes Æneas as having entombed the soul of Polydorus in a sepulchre:—

"Animamque sepulchro
Condimus."

moment of danger was supposed to have passed, the mourners returned from their places of concealment. No warning had been given to me, and I naturally felt that the Chinese were only acting, as usual, on the principle that self-preservation is the first law of nature. As the body is carried across the threshold, offerings are presented to the soul of the departed. The coffin is placed upon a bier in the street, where it remains during other funeral ceremonies. The males and females of the family, for instance, march round it in solemn procession.

The funeral *cortége*, which is now formed, includes, among others, the following functionaries:—two men bearing large lanterns, recording the family name, age, and titles of the deceased; two men, each bearing a gong which he beats loudly at intervals, to give warning of the approach of the cavalcade; and sixteen musicians, immediately followed by men with flags, and by others carrying red boards with the titles of the deceased and of his ancestors inscribed on them in letters of gold. The boards are replaced, after the funeral, in the hall of the house. A similar ceremony was practised in the funeral processions of the ancient Romans—images of the ancestors being carried before the corpse. These ancestral busts were kept in the *atrium* of the house, and bore the titles and honours and a summary of the exploits of the deceased. The ancestral tablets are followed by four richly carved and gilded canopies—carried sometimes by horses, sometimes by men—under each of which are arranged offerings for the dead. The portrait of the deceased comes next, carried in a sedan-chair, and followed by a band of musicians. Next comes a sedan-chair, with a wooden tablet inscribed with the name of the deceased. Then follows a man called Fong-Loo-Tchun-Yan, who scatters at intervals pieces of paper, supposed to represent ingots of gold or silver. The mock money is intended for hungry ghosts, *i.e.*, for the souls of men who have died at the corners of the streets. These restless spirits, if not appeased, will greatly trouble the departed soul. Next come the sons of the deceased, each attired in deep mourning. The eldest son carries a wooden staff in one hand at his father's funeral, and a bamboo staff at his mother's funeral. Strips of white paper are twined round the staff. In the other

hand, at the end of a bamboo pole, he carries a white streamer, called the soul-cloth, and supposed to summon the soul to accompany the body. A cock is carried in the funeral procession for the same purpose. On either side of the eldest son, who is supposed to be bowed down by grief, a person walks to support him. Behind him follows the bier, sometimes drawn by horses. When they are not used, sixty-four men are appointed to draw the bier of a person of the first or second rank; forty-eight, that of a person of the third, fourth, or fifth ranks; and thirty-two, that of a person of the sixth or seventh rank. The corpse is followed by the relatives and friends. The relatives wear half-mourning, and the friends wear bands of white cloth round their head. In the procession a man called Pi-Li-Sze-Yan gives each person at the grave a piece of betel nut wrapped in a leaf, and a piece of silver or a copper cash wrapped in cream-coloured paper. The sons of the deceased walked immediately in front of the coffin: but I have seen sons walking on either side of the sedan-chair containing the tablet of their father. At the funeral of Lo Poon-qua, one son was at the time residing in Batavia, and mourning robes, intended for him, were bound to the shafts of the sedan-chair, which was accompanied by the other sons. This singular custom, which is adopted universally, is intended not only to imply that the son though absent in body is present in spirit, but to inform people in the streets through which the procession passes that the deceased left other sons than those present. All who were bound to the deceased by the ties of consanguinity, are expected to walk in the procession. Female relatives, however, unable to do so owing to contracted feet, often content themselves with accompanying it for a short distance. This is the case, for example, in Canton and its immediate environs; but in the district of Sai-chu, which is thirty English miles distant from that city, the women as well as the men must walk to the grave. I once witnessed a funeral procession from the slopes of the Sai-chu mountains. Before me stretched a vast plain, extending from the base of the mountains to the western branch of the Canton river, and literally studded with towns and villages nestling amid umbrageous trees. The long funeral train took a quarter of an hour

to pass a given point. All who were present, of both sexes, wore long white dresses, and the effect in the distance was very impressive. Where the women take part in these processions, the sexes are sometimes separated by a cordon of white cloth, which is borne by two men. Women with small feet are permitted to ride, not in sedan-chairs, but on the backs of female servants or slaves. In Sinam, a large and populous town in the district of Sam-shuee, I saw a procession in which numerous ladies, attired in deep mourning, were riding on the backs of female servants or slaves. The bearers of the coffin went through the streets of the town at a smart pace, and one of the slaves, with a very stout old lady on her back, had great difficulty in keeping up with it. At Pekin, Tien-tsin, and other northern cities, especially in Tartary, I observed that at funerals both males and females nearly all rode in covered carts or on horseback. The longest train of wheeled carriages I have ever seen in China or elsewhere, was at a funeral procession in Pekin. The catafalque was very large, and the bearers were dressed in green, and had red plumes in their hats. Each person present carried a small banner in his hand, and the state umbrellas were also very numerous. The procession was headed by trumpeters, who produced very grave and dismal sounds from trumpets larger and longer than those used in the south of China. The sons of the deceased walked on either side of the sedan-chair, which contained the tablet; the widow and daughters rode in carts, immediately behind the coffin. In other parts of the empire those only are allowed to ride who are of greater age or higher rank than the deceased. In all cases those who ride alight when they come in sight of the tomb, and walk the remaining distance.

I have mentioned the Fong-Loo-Tchun-Yan, or scatterer of paper money. To appease or dispel evil spirits, it is customary in some parts to carry in the procession an idol of Hoi-Loo-Shan. This personage was a distinguished minister of state in the reign of Hin-yun, an Emperor who flourished towards the close of the Chow dynasty. The latter was in the habit, with his Empress, of making tours of inspection throughout his northern provinces, and on one of these tours the Empress

died. Upon an attempt being made to remove the coffin containing her remains, it was found to be so heavy as to be quite immovable. Hoi-Loo-Shan was, therefore, requested by the Emperor to take charge of the coffin. On a second attempt to remove it, the task was readily accomplished. This was attributed to the good influences of Hoi-Loo-Shan, whose shining virtues the evil spirits were supposed to be unable to resist. In certain parts of the Empire, the dispersion of evil spirits is supposed to be accomplished by carrying at the head of the funeral procession a man dressed as an avenger. His face is covered with a fierce-looking mask, which in a funeral of either the first, second, or third rank, is provided with three eyes, one of which is placed in the centre of the forehead; and in that of a person of lower rank, with two eyes. On the arrival of the procession, this dispeller of evil spirits strikes each corner of the grave with a spear. Wealthy families erect a mat tent over the grave, and the coffin is placed by the side of it on two tressels. The female mourners, if any are present, kneel and perform the kow-tow on the right side of the grave, and the male mourners on the left. The coffin is then lowered by ropes amidst their loud lamentations. These ropes are not removed until the geomancer has assured himself, by means of a compass, that the coffin lies in a straight position, and the utmost care is taken to adjust it exactly to the bed prepared for it under his directions. This functionary, or the priest, as the case may be, then addresses a few words to the soul of the deceased, calling upon it to remain with the corpse. The mourners kneel during this address; and at the close of it, the priest or geomancer offers as an eucharistical sacrifice to the soul a quantity of paper or mock money, paper carriages, and paper images of men-servants and maid-servants, which are burned in order that they may be conveyed to the world of spirits for its use. A hermetically-sealed pot containing rice boiled on the day when the corpse was placed in the coffin, is lowered into the grave as food for the soul. Grains of unboiled rice are also scattered over the coffin, and libations of tea poured upon the ground. Sometimes five effigies of cows, made of the roots of trees, are put into the grave to avert evil influence from the north, south, east,

and west, and from the centre of the earth. When the grave-diggers begin to cast the earth into the grave, the priest or geomancer lifts the cock which was carried in the procession, and, standing at the foot of the grave, bends his body forward three times. Each mourner, receiving the bird in turn, repeats the ceremony. The soul cloth is then committed to the flames of a sacred fire. The tablet bearing the name of the deceased is next removed from its sedan-chair by the chief mourner, in order that the dearest friend of the family may make a mark on it with a vermilion pencil. After this he addresses a few words of exhortation to the sons of the deceased, calling upon them to live at all times as their father would have them live were he present with them. They receive the exhortation kneeling. Sometimes this ceremony is observed on the return of the funeral party to the house of mourning, when the sons put off their sackcloth robes and appear in tunics of black broadcloth. The red mark on the tablet is made, I suppose, in order that good fortune may attend the sons, and has a particular reference to the blessings of wealth and posterity After the tablet has been marked, every one present does homage to it, the sons knocking their heads on the ground thrice, and the more distant relatives twice. Poor families give a small fee to a schoolmaster or graduate to mark the tablet and deliver the exhortation.

The funeral procession returns to the house of mourning in nearly the same order in which it set out. On arriving at the door of the house, the mourners sometimes purify themselves by stepping over a fire of straw. On entering they frequently wash their eyes and sprinkle their faces three times with water in which the leaves of the pomeloe tree have been boiled. In this water of purification have been mingled the ashes of a piece of paper on which a Taouist priest has written a mystic scroll. The tablet of the deceased is then placed in a private chamber, where it remains for one hundred days. The funeral party then proceed to celebrate the feast of the dead. In the hall in which this banquet is held, a portrait of the deceased is placed on the wall, and various kinds of food are arranged before it. This custom is not unlike the *toscar* or feast of

the dead which is celebrated on the death of an Abyssinian On the third day after the interment, it is customary in some parts of the Empire for the sons or near relatives to revisit the grave, worshipping and marching in procession three times round it. I have seen this ceremony, which is termed Yune-Sha, or seeing that the grave is in order, in the graveyards of the district or county of Heong-shan.

On the hundredth day of mourning, the services of the Nam-mo-loo are again called into requisition, and the tablet of the deceased is taken from the private chamber and placed upon the ancestral altar where it remains. On this occasion the Nam-mo-loo addresses the soul of the deceased in the following terms:—"The body which you once inhabited having been dead one hundred days, it is now high time for you, together with the tablet, to take your place on the ancestral altar." Homage is paid to the tablet by all the relatives, and at the close the distant relatives take off their mourning robes and cast them into a fire kindled to consume them. On this day also the sons shave their heads, bind up their queues with blue instead of with white thread, and replace their white shoes by blue ones. At a banquet prepared for the occasion, and at which dishes of ducks' eggs, hard boiled, are noticeable among the many viands not only the relatives, but the immediate friends of the family sit down. Offerings of food are of course presented to the tablet of the deceased. On the first anniversary of the death offerings are again presented to the tablet, and all the bereaved relatives perform the kow-tow before it. These ceremonies are termed Tsaong. On the second anniversary, the tablet of the deceased is again worshipped, together with those of the other ancestors of the family. Numerous offerings of paper clothes paper money, paper trunks, paper sedan-chairs, and paper man-servants and maid-servants are cast into a sacred fire in order to be conveyed to the ancestors. Buddhist or Taouist priests are present to offer up masses for the repose of the departed soul The ceremonies of the second anniversary are termed Tai-Tsaong.

At the end of the first month of the third year, the members of the family substitute red visiting cards for the white

mourning cards they have hitherto used. They write on them the character Tam, which signifies "grief not so bitter as before." At the close of the seventh month of the third year, the days of mourning are considered at an end. To mark this event, a large banquet is prepared to which all the relatives and friends of the family are invited. This ceremony is called Tut-Fuk, or putting off mourning. I was present at a banquet of this nature in 1871. It took place at the residence of a mandarin named Woang Sing-leet, in the Kee-hā Street of the old city of Canton. The feast was upon a most extensive scale, and was attended by all the members and friends of the family. Amongst the ancient Persians it was customary to mourn for a father or mother during a period of three years, and on the completion of the days of mourning a large banquet was given by the members of the family. In all probability the banquet which was given by Ahasuerus, King of Persia, to the great men of his empire at the close of the third year of his reign (Esther i. 3), marked the completion of the period during which he had been mourning for his father. Although children in China mourn for a deceased parent for two years and seven months, or three years as they call it, they and their wives and children observe each recurring anniversary of the death, repairing to the nearest Buddhist monastery, and erecting an altar with a temporary tablet bearing the name of the departed; and engaging priests to offer up prayers for the repose of his soul. At these celebrations the members of the family are not in mourning, but generally in robes of the most costly description. I have often witnessed such ceremonies in the large monasteries of Canton, but more frequently in that which is termed the Flowery Forest monastery. Each officer, civil or military, is at liberty to close his office on the anniversary of a parent's death, and on that of the death of an emperor there is an entire suspension of business by all officers of state. Such anniversaries, which are termed Choy-Shon, or prolonging old age, are regarded by those immediately concerned as days of fasting.

I have already pointed out that the tomb of a Chinese gentleman is remarkable for the extent of ground assigned to it. The size of the plot varies from ninety English yards on each

side of a given centre to nine yards. The former gives the area of the ground belonging to a personage of the first rank and the latter that of the grave of one below the seventh rank. All tombs of these classes may be inclosed by walls, and the rank of duke, or marquis, or earl, entitles the deceased to have two watch-towers built in corners of the square. For a person of any of the first five ranks only one watch-tower may be built. Persons of the four remaining ranks may have two watchmen to guard the tomb by night, but no watch-tower. Burial-places of the classes I have described are endowed with lands or houses the rents from which go to keeping the tomb in repair and paying the watchmen. The tombs of nobles, and of officers who were of the first or second rank, may have an approach constructed, consisting of a stone pathway winding through an avenue of stone figures,[1] in many instances much larger than life. Two of these represent ministers of state; two, warriors clad in armour; the others, horses, camels, sheep, and tigers, a pair of each kind. There is a lofty stone pillar on each side of the entrance to the avenue. For the third rank the representations are of horses, tigers, and rams, a pair of each kind; for the fourth they are of horses and tigers; for the fifth, of horses and rams. The statuary is wrought in granite, and two pillars mark the entrance. The stone tigers are supposed to prevent the approach of a wild animal, which the Chinese call Mong Tsaong, and believe to feed upon the brains of corpses. The rams, camels, and horses, may have a reference to the pastoral pursuits of the Mongolians. In the northern and midland provinces fir and cypress trees are commonly planted round graves, to prevent the Mong-Tsaong from approaching. The epitaph on the tombstone consists of the names of the deceased, the generation to which he belonged; the date of his birth, and of his death; his titles; the names of his sons and grandsons, the name of the village in which he resided, and, in some instances, a summary of his virtues. The slab, which is placed in front of the tomb of a duke, marquis, or earl, is ninety Chinese inches high and thirty-six Chinese inches wide. In

[1] The custom of erecting stone figures of men and animals in front of the tomb of men of rank, was, it is said, first practised in the Tsin dynasty about 249 B.C.

mediately above the inscription there is engraved a representation of the head of a reptile, thirty-two inches broad, called by the Chinese, Lee. The stone, which is placed in a perpendicular position, rests upon a figure of a tortoise thirty-eight inches thick. The tombstone of a person of the first rank is five inches lower than that of a nobleman, and two inches narrower, the representation of the head of the Lee being also two inches narrower. The tombstone of each descending class, is marked by a like diminution of size. The carving on the tomb of a gentleman of the second class is that of a Kee-lun—a fabulous animal which is said to appear when a sage is born. An animal called Pek-tsay is engraven upon the tombstone of a gentleman of the third class, and an ancient Chinese character of a circular form upon those of inferior officials. In the rear of the tombstone is erected another stone with the titles and names of the deceased, and those of his forefathers. It states which of his father's sons he was, and whether he survived him. At some of the villages at the base of the White Cloud mountains near Canton, and at Nam-tiang, a village in the neighbourhood of Whampoa, there are tombs such as I have described. When I visited the latter place, my servants were warned against touching any of the stone figures forming the avenue. I was told that instances had occurred of persons having become seriously ill in consequence of having done so. One of the most interesting tombs of this description is near the east gate of Canton. It contains the remains of a distinguished Tartar minister of state, who died at Canton, and was erected at the command of the Emperor Shun-chi, A.D. 1644. A translation of the inscription upon the tomb appeared in the *Friend of China* (August 24, 1861), and I give the following extracts:—

"The Emperor Shun-Chi receiving the behest of heaven says, The glory of a kingdom is to increase in wealth and to reward the meritorious. Of all the meritorious, those who aid in building up a kingdom should be cherished and exalted, for with prospect of reward others are induced to act nobly in behalf of government. This has been the practice both in ancient and modern times, and it is just."

* * * * * *

[After alluding to the services of the deceased, the Emp proceeds to say :—]

" You, Pan-Chee-Foo, have been the emperor's arms and leg exceedingly useful—day and night have you been faithful. you, Pan-Chee-Foo's wife, ruling well your family, have, been of great aid to your husband ; the Emperor manifests will regarding you also. When Pan-Chee-Foo was major-gen you assisted him to an extent which raised you in excellence above all other women, and, therefore, shall you be rewa according to your merits. I, therefore, confer on you a titl the first degree in commemoration of the labour you besto and the aid you gave your husband. I confer this unparall reward as well also, for your chastity and obedience ; although you are dead, yet your spirit is cognizant of the ho bestowed, and you will continue to remember these g rewards."

[The inscription concludes with the following apostrophe :

" You truly were of a noble nature and true heart. Whil officer you were reverential and diligent. Suddenly you d Alas, it grieved me sore, and I grant an additional wors Your soul is not without understanding, may it fully enjoy Beyond the door, only your name is great. You have fo bravely. For many years you protected the boundary. suddenly your body rests in the water and mud. I give these offerings to show I lament your death. May you liv a city (be prosperous). May your sons return to us."

Of tombs of this class, the most interesting, in poin historical associations, which I visited, is near Hangchow. contains the remains of one N'gock Pang-koee, a general flourished during the reign of Fy-chung, a sovereign of the Soong dynasty. It appears that Fy-chung in fighting invading army of a neighbouring sovereign was taken pris and that his queen then offered great rewards to any of officers of his army who should accomplish the overthrow of enemy, and the restoration of her husband to his throne. task was undertaken by N'gock Pang-koee, a soldier of dist tion. The success of the expedition, however, was not what prime minister of the captive sovereign desired. He was anx

to bring about the death of the latter, in the hope of occupying the throne. His wife, like another Jezebel, stimulated her husband's ambition, and plotted to procure the execution of N'gock Pang-koee by a false accusation. The prime minister, who was called Chun Poee, accordingly represented to the queen that the general was not only indifferent to the restoration of his sovereign, but was oppressing the soldiers under his command in a variety of ways—that he gave them little or no food, kept back their pay, and took care not to lead them against the enemy, who were daily laughing at his apparent imbecility. On these representations the queen determined on the execution of N'gock Pang-kooee. The general was accordingly recalled, and Chun Poee, fearing lest he should obtain an interview with the queen, secretly issued an order for his decapitation. This was done without her majesty's authority, but in her name, and the order was at once carried out when the general reached Hangchow. The elders of the city, who suspected underhand dealing, memorialized the queen. The case was investigated, and, the guilt of the prime minister and his wife and two others having been established, they were thrown into prison, where, two months later, Chun Poee sickened and died. Two sons of N'gock Pang-koee who had proved themselves as brave as their unfortunate father, were then appointed to the command, and succeeded before long in defeating the enemy, and restoring Fy-chung to his throne. On his restoration, the wife of Chun Poee was strangled, and the two male prisoners were executed by a process of slow torture. The wives and children and other near relatives of the male prisoners were also put to death, as well as the children and nearest relatives of the wife of Chun Poee. Posthumous honours were conferred on N'gock Pang-koee, and the tomb which now stands in his memory was erected. It is in the form of a large circular mound, and is built of brick. In front of it, beside a stone altar and a large tombstone bearing an inscription, is a monumental gateway of three arches. The statues forming the approach represent two ministers of state, four warriors, two horses, two rams, and two *kee-luns*. Besides these there are four figures in a kneeling posture, as if in the act of asking forgiveness. These represent the four

murderers of N'gock Pang-koee, with their hands bound with cords behind their backs, and on each figure the name of the criminal is inscribed. The area in which the tomb stands is inclosed by a wall. The upper part of the entrance door of the area is very graceful, and before it is a small pond of water encircled by a wall, on the top of which is a stone balustrade. A neat monumental bridge of one arch spans the pond. Near this bridge stands a wall in which are inserted four slabs, each engraven with a Chinese character. The characters, which are Ching, Chung, Pow, and Kwok, signify allegiance and attachment to the throne. These characters are said to have been tattooed upon the back of N'gock Pang-koee by his mother, when he was a child. The tomb remained intact until the close of the eighteenth century, when a descendant of the wicked prime minister, having taken high literary honours at Pekin, memorialized the Emperor Kien-lung Wong to grant him, as an especial favour, the removal of the figures which commemorated the infamy of his ancestors. The Emperor acceded, but the step gave great offence to the people, and he ordered the figures to be replaced. They continued uninjured until the capture of Hangchow by the insurgents, when they were more or less mutilated by these iconoclasts. They were, however, restored by the provincial judge as a monument which, he declared, ought to stand for ever. It is usual for visitors, in some instances to stone,[1] and in others to flog with sticks the iron figures which represent the vile persons by whose false accusations the hero was put to death. This, however, is a minor offence against taste compared with another practice by which the Chinese are accustomed to express their hatred of the crime thus commemorated. Near the tomb stands a temple in honour of the unfortunate soldier, whom the Chinese of course deified. It was

[1] The observance of this singular custom recalls to my mind a parallel custom mentioned by Robinson in his *Travels in Palestine and Syria*. That interesting writer, in speaking of the sepulchre, or rather mausoleum, of Absolom in the valley of Jehoshaphat, says that, to the tomb in question, there is no "perceptible entrance, but the upper story has been opened by violence. Into this aperture Mahommedans, Jews, and Christians, men and women, old and young, are in the habit of throwing stones as they pass, meaning to testify their abhorrence of the rebellion of a son against his father."

destroyed by the rebels, but was restored by Imperial grants of money.

In the prefecture of Hangchow I saw several graves, above each of which was placed a stone pillar resembling a pagoda in form; and on the banks of a small lake near the city I saw a domed sepulchre, which was open at the sides. It contained the remains of a member of the Soo family. On the granite pillars which supported a richly ornamented roof were inscribed prayers for the hastening of the wandering soul of the departed one to Elysium. In many of the central provinces, but especially in the low districts of these provinces, the dead are deposited in mausoleums. The coffins are not placed below the earth, but are made to rest on trestles, or, in some instances, upon the ground. Buildings of this kind differ much in shape. In some instances, they resemble the ordinary brick huts which in English meadows are erected for the service of cattle. One mausoleum which I visited, in the province of Kiang-soo, was erected in the centre of a courtyard of seventy feet by thirty. It was built of bricks, and consisted of three large chambers, each of which was above ground and approached by an arched door. As the bricks by which the entrance had at one time been blocked up had been thrown down, I was able to inspect these chambers, and in each of them I found coffins resting upon trestles. It was evident that either thieves or rebels had broken open the coffins in the hope of finding valuable ornaments and dresses. In the silk districts of the prefecture I observed several garden tombs. They were, as a rule, in sequestered spots, under wide spreading trees or in mulberry plantations. Each tomb was a vast mound of earth in the form of a half-circle. In the southern provinces of the Empire the tombs are not inclosed by boundary walls, nor are they surrounded by trees. They consist of a pyramidal mound of stone, or asphalte, or earth inclosed by a wall which resembles in form the Greek letter Ω. In front of a tomb of a man of rank two granite pillars, surmounted by figures of *kee-luns*, are erected. There are also the customary slabs for inscriptions. Long red flag-poles are in some instances erected in front of the tomb, and on extraordinary occasions, banners bearing the names and titles of

the deceased are hoisted. The poles differ somewhat in form according to the rank of the deceased.

In 1865, I had an opportunity of visiting the imperial tombs near Chan-ping Chow, the city in the prisons of which certain English officers and Mr. Bowlby, the correspondent of the *Times*, were confined during the last war, after their capture under a flag of truce; and where they died of the cruel treatment to which they were subjected. The extensive valley in which these imperial tombs are contained, is approached by a large monumental arch of three gateways, and by an avenue of stone figures of colossal size. The figures, which are placed at a distance from each other of several yards, are four lions, four elephants, four camels, four horses, four warriors, and eight ministers of state. They are distributed so that where there are four of a kind, there are two on each side. Each tomb consists of a vast pyramidal mound of earth seventy English feet high, inclosed at the base by a wall which resembles in form the Greek letter Omega. The mound is thickly planted with cypress-trees. In front there is a large temple, whose lofty and vaulted roof is covered with yellow tiles, and supported by tall red pillars. In a niche, there is a tablet bearing the name of the deceased Emperor, and before it an altar on which at stated periods the customary offerings are placed. The tomb at Nankin which contains the remains of an emperor of the Ming dynasty is precisely similar to these. The interior of these vaults is very tastefully decorated. It was usual in former times for the imperial family to place figures of male and female servants in them. This custom is alluded to by Confucius in his writings as absurd. The remark of the sage, however, was misinterpreted, and from about 500 B.C. until the reign of the emperor Kien-lung, who abdicated the throne in 1795, it was customary to place not the effigies, but the servants themselves—a man and his wife—in an emperor's tomb. Two poor people were easily prevailed upon to become the attendants on departed royalty, in consideration of a sum of money settled on their families. Their chief duties were to burn incense, and to light tapers morning and evening at the head—or foot—of the coffin.

At Cheefoo, in the province of Shantung, I visited the cemetery of a prince who was a member either of the former or of the present dynasty. The cemetery was inclosed by four walls, and the tomb was approached by an avenue of cedar-trees and stone figures. On each side of the avenue were several smaller tombs, containing the remains of descendants of the prince, and surrounded by clumps of trees.

Among what are known as the ancient royal tombs, there are some which are said to be of extraordinary antiquity. The most ancient of these is that of the Fok-hi, who reigned B.C. 2852. The tomb is in the district of Wy-ning, in the province of Honam. The second is that of Mi-too, a sovereign upon whom, so say the Chinese, devolved the duty of repairing the vault of heaven. It is in the district of Chu-ching in the province of Shansi. Ten of these tombs belong to the third millennial period before Christ, and seven belong to the second. There are thirty-seven of these ancient royal tombs, the thirty-seventh being that of Hien-tsung, who reigned A.D. 1488. They are to be found chiefly in the provinces of Shansi and Honam, and worship is rendered at them by the officials of the districts in which they are respectively situated, at the equinoxes, on the accession of an heir apparent to the throne of China, on his marriage, on the celebration of each of his natal anniversaries which marks the completion of a decade of years. At such periods, a sheep and a pig are sacrificed before each of the tombs, except those of two emperors of the Kum dynasty, at which the sacrifice is a cow.

In the course of this chapter I have observed that geomancers are employed to choose lucky sites for tombs. Should the geomancer fail to find a site before the time appointed for the burial, it is usual for the mourners to convey their dead with funeral pomp and parade to a public building called "Koong-Tsoi-Chong." Such an edifice consists of several apartments, houses, or cottages, in each of which one or more coffins are placed, waiting for the indispensable geomancer. In each apartment there is an altar, with a tablet bearing the name of the deceased, before which are placed incense burners, candlesticks, and cups containing tea. In Canton the remains of

officials, merchants, or travellers who have come from other parts of the empire, and died during their residence in the city, are frequently deposited in this building. To bury them at once at Canton would be to deprive them of that worship from the family which is considered essential to the happiness of a departed soul.[1] Formerly it was, I believe, customary for the Chinese, when the geomancers failed in finding a lucky site, to burn the coffin containing the body. Now, however, coffins are sometimes allowed to remain thirty, forty, or even fifty years in the Koong-Tsoi-Chong, either because a lucky site has not been found, or because funds are wanting to celebrate the obsequies. In the latter case, houses and lands are sometimes mortgaged or sold; and there are not a few instances on record of men selling themselves as slaves to obtain the means of duly celebrating the obsequies of a father or mother. An entrance fee and a monthly rent are paid by those who place their dead in the Koong-Tsoi-Chong, the sums paid varying according to the wealth or rank of the family. Should no member of the family leaving the body visit it for three years, or should no rent be paid during that period, the body is buried under the sanction and, I believe, at the expense of the local government. At Canton, near the north gate, there is a Koong-Tsoi-Chong for the natives of the province of Chit-Kong who have died in the city; and near the north-east gate there is one inclosed by a high circular wall, and approached by folding doors, for the natives of the province of Kiangsi. In addition to rows or streets of private cells for the dead, it has three large public apartments which, when I last visited it, were filled with coffins awaiting removal. To foreigners, the most interesting institution, however, of this nature is the Wing-Shing-Tsze, which is situated at a distance

[1] When travelling in Mongolia I met several Chinese officials returning to their respective homes in China Proper, from stations at which they had been serving for several years. In each case the official was attended not only by secretaries, clerks, servants, and slaves, but by all the members of his family. Sometimes the mules and asses, used as beasts of burden, were yoked to biers, on which lay the remains of a deceased relative. These trains reminded me of that portion of Joseph's history, when he went up from Egypt to Canaan to bury his father, and when there went with him "all the house of Joseph, and his brethren, and his father's house."

of one English mile beyond the east gate of Canton. It is laid out, like those which I have been describing, in the form of a small city, and is not inaptly termed "the city of the dead." Two of its sides are flanked by a lofty wall, loopholed for musketry. This precaution is taken against robbers, who are said sometimes to bind themselves by an oath to remove the body of a person who has bequeathed wealth to his relatives, and to hold it until a ransom has been paid. When a suspicion of this is entertained by the relatives of the deceased, a few armed men are hired to keep watch by night. In this place it was, and may still be, customary to keep a white cock, in order that the spirits of the dead when disposed to wander abroad might be recalled by its crowing. In the courtyard there is a pond, the east bank of which, lined with trees and shrubs, affords shelter, it is said, to no fewer than one thousand "pagoda birds" or herons, which are held sacred to Buddha. Attached to this same city of the dead there is a garden with a large garden house. To this bower, persons, when visiting their dead, resort to dine, and I have been present at many pic-nic parties in it. In each city of the dead two or three priests of the sect of Buddha reside, whose duty it is to offer occasional masses for the repose of their souls. When on a visit to the city of Chinkiang, I observed that in the absence of a Koong-Tsoi-Chong, the corridors of the temple in honour of Shing Wong were occupied by coffins containing dead bodies, which, I was told, were those of men who had come to Chinkiang from other parts of the Empire for the purposes of trade.

Where such institutions are not provided, the Chinese deposit their dead on or near the sides of hills, which are used as cemeteries, or on the open plains, and, in some instances, by the wayside. Walking once along a road in the immediate vicinity of Eching, I observed several coffins by the wayside. Behind one of these, which from its size evidently contained the remains of one who in his lifetime had been accustomed to receive the good things of this world, three poor women were sheltering themselves from the cold north wind. Coffins are also deposited on the banks of rivers, creeks, and canals. On one occasion I saw a very large one on the banks of the Poyang lake. The coffins are in most

instances uncovered; sometimes they are covered with matting, tin, or straw, sometimes with stones. At Kilung in Formosa I saw some which were covered with chunam or asphalte. At Nankin I observed coffins exposed in great numbers, and two or three of them were lying near the west gate of the city, where there is a large market for the sale of reeds. At Woo-see Hien I found one exposed in the middle of a market which is held daily for the sale of timber at the west gate. At Woo-chang, on the banks of the Grand Canal, I found more coffins exposed in proportion to the size of the city than in any other in the Empire. The unburied coffins were so numerous not only in the city itself, but throughout the district of which it is the capital, that I naturally inferred that few or no interments take place in that portion of China. It is not too much to say that from the city of Woo-chang to the market town of Ping-wong-chun, and for miles beyond, the banks of the Grand Canal were more or less covered with coffins. This reluctance to bury their dead is, I believe, to be attributed to the fact that the surrounding country is very flat, and that flat lands are by the geomancers deemed unlucky for tombs. When the coffins decay and fall to pieces, the bones of the dead are gathered together, put into bags, and cast into the water. At Koon-yam-moon, a market town near Nankin, I saw a coffin at the door of the house in which the family of the deceased person were residing. At the cities of Kiu-kiang, Chin-kiang, and at the town of Hankow I also saw coffins at the doors of houses in the less frequented streets. This singular custom, I was informed, arises not so much from a difficulty in finding lucky sites of interment, or funds for the funeral expenses, as from a reluctance to remove their dead out of their sight. This sentiment prevails to a still greater extent at Yang-chow Foo, where it is not unusual for tradespeople and others to keep their dead *within* their dwellings. Such persons often place near the coffin, on each occasion of their sitting down to table, a portion of their own meal. At Canton, I know only of two or three instances of this nature occurring. An old silk merchant, with whom I was very well acquainted, kept the remains of a wife whom he had dearly loved in his house for several years; and a gentleman named Chay Yow-yan, who was

also a personal friend of mine, and who resided in Tai-shap-poo, kept the remains of his father in his house for some time. A family named Ho, whom I knew, kept for many years the remains of their father in their house. In this case the step proved to their advantage, as the landlord of the house, although desirous of ejecting the inmates in consequence of their inability to pay him any rent, was unable to do this, so long as the corpse remained in the house.

In many of the cemeteries of the northern and midland counties, receptacles for human bones are erected. I saw them at Shanghai, Ningpo, Nan-kang Foo, Ta-koo-tang, and Tan-yang. As the bodies of infants are not unfrequently deposited there, they are sometimes called baby towers. They are built of bricks and mortar, and vary in shape: some are in the form of towers; others are like pagodas. The buildings at Ta-koo-tang, Kam-poo-sheng, and Tan-yang reminded me of Sandys' description of the Aceldama, or field of blood, in the vicinity of Jerusalem.

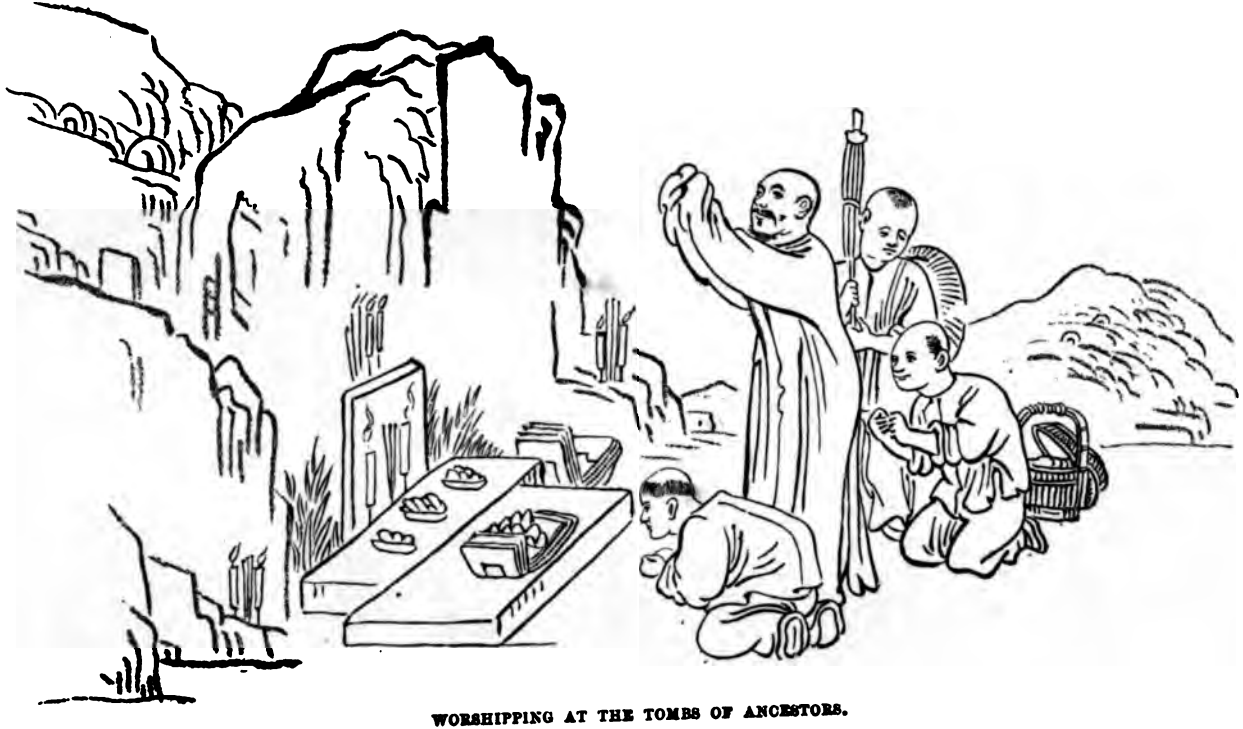
"On the south side of this valley, near where it meeteth with the valley of Jehoshaphat, mounted a good height on the side of the mountain, is Aceldama, or Field of Blood, purchased with the restored reward of treason for a burial place for strangers. In the midst whereof a large square room was made by the mother of Constantine; the south side walled with the natural rock, flat at the top, and equal with the upper level, out of which ariseth certain little cupolas open in the midst to let down the dead bodies. Through them we might see the bottom all covered with bones, and certain corpses but newly let down."

At Kilung, Tam-sin, and other ports on the coast of Formosa, each ossuary is in the form of a square hut or shed one side of which is unenclosed. In an ossuary at Kilung I saw not less than one hundred human skulls. At Canton the corpses of infants are generally wrapped in matting or cloth and cast upon the sides of the hills, especially upon the hill near the East gate of the city, which, being the cemetery for malefactors and others, is called the hill for 10,000 men's bones. Here they are devoured by dogs. In some instances they are cast into the

water. In a large cemetery, however, at Pechung, near Canton, I observed a plot of ground which had been purchased by a wealthy family named Yeh, and set apart for the interment of infants. In cemeteries at Canton, it is customary for the gentry to employ men to gather human bones together for interment. Over each plot of ground in which the bones are buried, it is usual to erect a low conical mound of asphalte or chunam, in front of which is a small slab recording the number of bones which lie buried beneath.

In the spring time, particularly in the third month of each year, it is customary for the male members of Chinese families to visit the family tombs to pay homage to their ancestors. They present offerings of boiled pork, fowls, ducks, geese, and tea; suits of paper clothes, paper money, paper men servants and maid servants are also burned. All such sacrifices and offerings are, I believe, regulated by a law established in the first year—A.D. 1723—of the Emperor Yung-ching. The singular custom of presenting offerings of food to the dead appears to have been observed from the earliest times by all heathen nations; and we read of the children of Israel that, led away by their example, "They joined themselves unto Baal-peor, and ate the sacrifices of the dead" (Ps. cvi. 28). In the "Holy State" of Thomas Fuller, which was published in 1663, it is stated that "There was a custom in Africa to bring pulse, bread, and wines to the monuments of dead saints, wherein Monica (the mother of St. Augustine) was as forward as any. But being better instructed that this custom was of heathenish parentage, and that religion was not so poor as to borrow rites from paganism, she instantly left off that ceremony, and as for piety's sake she had done it thus long, so for piety's sake she would do so no longer." Fuller goes on to observe, "How many folks nowadays, whose best argument is use, would have flown in their faces who should stop them in the full career of an ancient custom."

The Chinese also pour libations of wine in honour of the departed dead; and the whole ceremony is brought to a close by a salvo of fire crackers. Worship is not confined to private family tombs, but whole clans resort to the tombs of their



WORSHIPPING AT THE TOMBS OF ANCESTORS.

founders. On reaching the tomb of their great forefather, they place immediately in front of it the insignia of the rank which he held; and, having first worshipped the genii of the mountain, they worship the souls of their forefathers. While they are thus engaged, musicians enliven the proceedings by playing various Chinese airs upon shrill pipes. After worship, they sometimes dine on the ground by tens *al fresco*. Sometimes the votaries return for dinner to the ancestral hall of the clan. At this banquet, which is called Pi-moo, or finishing the worship, three dishes are served up: the first consists of pork patties, cabbages, and crabs; the second of roast geese, stuffed with cocoa, and the third of baked rice. Similar dishes are presented to the souls of their ancestors. Large quantities of paper money are also burned before the ancestral tablets. The expenses are defrayed by funds arising from the lands by which ancestral halls are endowed.

To repair and ornament the tombs of their ancestors is considered by the Chinese an act of great piety. Devices made of white and red paper are used by them in decorating their tombs, for Chinese families are not permitted to scatter flowers over the graves of their dead. This is a privilege confined to members of the royal family, who, as a rule, use artificial flowers. These are manufactured in China, especially by the inhabitants of Amoy, with much neatness and skill. The Jews, as we learn from certain passages in the twenty-third chapter of St. Matthew's gospel, were in the habit of embellishing the tombs in the neighbourhood of Jerusalem, and it is singular that the season selected by them for this purpose was the return of spring, a little before the celebration of the Passover.

On the ninth day of the ninth month, the Chinese again repair to the hills for the purpose of worshipping at their family tombs. This duty, however, is not so strictly observed as it is during the third month of the year, To worship at the tombs at the appointed seasons is apparently imperative upon men of all classes of society; and in order that families unable through poverty to erect tombstones for their dead, and perhaps ignorant of the precise spot where they have laid their remains, may have

no excuse to neglect so important a duty, there stands within the precincts of each cemetery a large stone tablet, with the inscription Koo-Mow-Tsing-Tsi, directing all who cannot find the tombs of their fathers to worship before this stone.[1] The prayers to their ancestors are such as those which Christian men present to the God of all good, when they ask that they may receive grace to preserve them safe in the midst of life's temptations, and to prepare them for eternal glory. It is sad to think that the Chinese should be so blinded by the god of this world as to suppose they can obtain from the creature what emanates from the Creator alone. It is usual for them, at any time of perplexity and trouble, to repair to the tombs and consult the spirits of their ancestors.

Only the males of Chinese families worship the tombs throughout the third month, and again on the 9th day of the 9th month of each year; but during the first few weeks after a burial, female relatives visit the tomb, worshipping and bewailing the departed dead.[2] I have several times seen widows weeping by the graves of their husbands; often relating their troubles to the dead, and seeking consolation from them. The affecting custom o women weeping by the graves of their deceased relatives is, as might be expected, not confined to China. In Palestine groups of women may be seen daily at the tombs, scattering flowers over them, and shedding the unaffected tears of heartfelt sorrow. When Mary rose quickly to meet the Redeemer, of whose coming she had been privately informed, it was natural for the friends, who were gathered together, to conclude that she was going "unto the grave to weep there."

All Chinese sepulchres are extra-mural, and interments are not permitted within the walls of a Chinese city or town. To this rule, however, there are evidently exceptions, as I saw graves within the walls of Ningpo and Nankin. The practice of burying the dead beyond the precincts of cities and towns,—which

[1] Such worship is regarded as equivalent to that paid to the souls of the departed at their tombs. At the base of the slab there is a small stone altar at which to present the customary offerings.

[2] On the two great annual occasions of ancestral worship it is not customary to weep and lament. The inhabitants of the province of Honam, however, are an exception.

has only during the past few years been partially put in force in Great Britain—has apparently been always observed by the inhabitants of all ancient countries. The Athenians buried in the 'Ceramicus;' the Romans in the fields and gardens near the 'Via Appia,' 'Flaminia,' 'Latina,' and other highways, and in places set apart without the gate.

"Quorum Flaminia tegitur cinis atque Latina."

The Chinese are not allowed to carry a corpse within the gates of their walled cities. Should a person who resides within the walls, die from home, his relatives are not permitted to take the corpse, even though it is inclosed in a coffin, within the walls. In the case of a very distinguished civil or military officer dying at his post of duty, the Emperor sometimes, as a mark of very great honour, issues a decree that the body of the departed shall be carried in mournful procession through the principal streets of the capital city of the district, prefecture, or province of which he was a native. The mournful cavalcade enters the city by the east gate, and leaves it by the west. In 1859, I saw the remains of a distinguished civil officer, named Laong Tong-san, who was a native of the western suburb of Canton, and who had died while in the discharge of his duties, borne thus through the city. On its arrival at the east gate, the procession was joined by all the officers of the city, civil and military, who accompanied it until it had passed into the western suburb. In 1868, I witnessed a similar ceremony. The funeral was that of a high mandarin named Lok Pang-chaong, a native of Fat-Shan in the province of Kwang-tung. For many years governor general of the large and wealthy province of Sze-chuen, he had given many decided proofs of his private virtues and of abilities as a statesman. Dying at his seat of government, his remains were carried in mournful triumph through the city of Canton, the capital of the province of which he was a native. To judge from the solemnity which pervaded the crowds of witnesses, it would appear that in their estimation no greater honour could be paid to the dead. A similar honour is paid to all officials who die in active service at Pekin, the corpse being

removed to its native place at the expense of the Imperial government. A similar mark of reverence is paid to the wife of an official should she have accompanied her husband to Pekin and died there.

The Chinese are not allowed to receive a corpse into their houses. When a man dies from home his remains are placed in a coffin, and borne at once to the grave, or to a Koong-Tsoi-Chong. Many instances of the operation of this rule came under my notice. The most melancholy occurred at Canton in 1870. A fire having taken place in the rear of the foreign settlement, several native fire brigades were speedily on the spot. One of them took up a position on a bridge spanning a creek which flowed round the block of buildings which the fire had attacked. The wooden beams of the bridge, which was an old one, suddenly gave way, and not less than one hundred persons fell into the water. Seventeen were drowned. As each body was recovered from the water on the following morning it was immediately dressed in grave clothes, inclosed in a coffin, and conveyed at once by sorrowing relatives to its last resting-place.

In the common cemeteries, which in China are very large, each family has often its own piece of ground, within which the bones of its ancestors remain undisturbed. In other instances, however, a Chinese family buries its dead in different cemeteries. This custom has prevailed more or less in some parts of the Empire since the Tsin dynasty, B.C. 249, and owes its origin in a great measure to the fact that the geomancers not unfrequently recommend new ground for a new interment, alleging that the spot they have discovered is even luckier than the family grave. In the south of China the remains of husband and wife are buried in the same tomb, if the husband is the first to die. Should the wife die first, the remains of the husband are not deposited by her side, as this would be regarded as most unlucky. Most Chinese cemeteries have a very neglected appearance, more especially in the south of China. Many of the tombs are in a most dilapidated state, though the law makes it obligatory on the Chinese to keep the tombs of their ancestors in excellent order. So sacred are tombs held by Chinese

law, that a desecration of them is regarded as a most heinous offence. A person caught reopening a grave would, if he had uncovered the coffin, incur the punishment of one hundred blows, and transportation for three years to a place distant three thousand li from his home. Should he have removed the corpse, nothing would await him but death by strangulation. One who opens a tomb, which in consequence of storms or the lapse of time has become very dilapidated, is punished with ninety blows and exiled for two years and a half; and if he has removed the bones death by strangulation is the sentence. People who steal the bricks or stones of a tomb are punished in proportion to the value of the bricks or stones. That Chinese grave-diggers are occasionally guilty of disturbing the dead is clear from an edict which the Chief Justice or Provincial Judge of Kwang-tung issued in the month of June, 1871. He had received information to the effect that the grave-diggers, vulgarly known as hill dogs, had of late exhumed several corpses, and resold the graves from which they were taken, and he offered to reward liberally any person or persons who would bring grave-diggers guilty of such sacrilegious acts to justice. He warned the grave-diggers that any one of them taken in the act of removing a corpse, or of opening a grave for this purpose, would suffer death either by decapitation or strangulation; and that selling the head-stones of graves which have long since been neglected and forgotten, would be visited with the very worst form of imprisonment. Any one who injures a coffin in the pursuit of rats, foxes, or wild cats which have burrowed into graves—a circumstance by no means uncommon in the north of China—is punished with eighty blows and sent into exile for two years. Should he use fire for the purpose of smoking the foxes or wild cats out of their holes, and destroy the corpse, he is liable to one hundred blows and to be sent into exile for three years. Should a farmer level a tomb on the estate which he farms, he would be punished with one hundred blows and have to rebuild the tomb or tombs at his own expense. Should any one covet the graves of another family as being in a propitious situation, and prevail upon the grave-digger to remove the remains already there, he and the grave-digger would be put to death by

strangulation. A man who, regarding a tomb as lucky, secretly buries the dead body of his father in it, is liable to be punished with one hundred blows and exiled for life to a place distant three thousand li from his native place. A man secretly burying a member of his family in a plot of ground set apart as the private cemetery of another family, but in which no body has yet been laid, is punished with ninety blows and transported for two and a half years. People who, in consequence of poverty, are unable to purchase ground for their dead, and who bury them in the private cemeteries of others, incur a punishment of eighty blows, and are to remove their dead. If a purchaser of a plot of ground for a burial-place discovers that corpses have already been interred there, he is required to report the circumstance at once to the district ruler, who examines into the matter, and gives the necessary orders for the removal of the dead. Should he remove the dead on his own responsibility, he would be punished with eighty blows and sent into exile for one year. When the Chinese suffer from drought or any other epidemic, they often attribute the visitation to devils or evil spirits coming from a certain tomb or tombs. Persons, therefore, occasionally conspire to destroy a tomb. Such an offence is dealt with very severely. The law directs that the leader of the gang shall be strangled, that the second and third of his accomplices shall be transported for life, and that each of the other offenders shall receive one hundred blows and be transported for three years. A son or grandson, nephew or grandnephew, who is caught in the act of opening the graves of his ancestors for the purpose of despoiling the corpses of valuable ornaments, is punished with one hundred blows and banished for life three thousand li from his native place. Should he have succeeded in opening the coffin, the sentence is decapitation. To conclude, should a son or grandson, a nephew or grandnephew, exhume the remains of his ancestors for the purpose of selling the ground in which they have been interred, he would be decapitated, and the purchaser of the ground would be punished with eighty blows and mulcted in a sum of money equal to that which he had given for the ground.

It is customary for descendants to exhume the bodies of their ancestors, if they have reason to think that they are resting in unlucky tombs. Should the good fortune or the good health of a family suddenly change, it is not unusual for them to apply to a geomancer with the view of ascertaining the cause. That worthy sometimes discovers that the ancestors are resting in unlucky tombs, and their remains are at once exhumed for re-interment in more propitious spots. Should the grave-diggers succeed in finding all the bones of the skeleton, they are rewarded with a liberal fee. The bones are arranged in order on a board, and washed with warm water, in which, to render it aromatic, the leaves of a cypress, cedar, or pomeloe tree have been boiled. They are then marked with a vermilion pencil, and placed in a cinerary urn, which is deposited in the tomb selected as lucky. Sometimes the urn is taken home by the relatives, and either placed in a private chamber, or lodged in the grounds round the dwelling-house. Sometimes it is left for a time in the cemetery. Passing once through a large cemetery beyond the north gate of Canton, I saw several persons standing by the side of a grave. They were descendants of one Laong Chun-ping, who had died many years ago, and were removing the remains of their ancestor, it being supposed that the tomb which contained them was unlucky. A short distance from the grave, a fire was burning in a portable grate, on which was a pan containing water in which leaves of the cypress-tree were being boiled. Anxious to witness the usual ceremonies upon the exhumation of a body, I remained by the side of the grave, and was not a little surprised at the accuracy with which the grave-diggers arranged the bones belonging to the skeleton. These men acquire in this way a most perfect knowledge of the anatomy of the human frame. After each of the descendants of Laong Chun-ping had done obeisance to them, the bones were carefully washed by the grave-digger, separately marked with a vermilion pencil, placed in a cinerary urn, and conveyed away for interment. The descendants of the deceased were in dark dresses, and, as they moved with the ashes of the dead towards the new tomb which had been prepared for them, the nearest of kin carried in his hand

a streamer—the call cloth—to induce the spirit which had remained with the corpse to accompany the exhumed bones to their new resting-place. During the three months after the exhumation of the body, it is customary for the family to wear mourning. Exhumation generally takes place in the third month of the year, and it is not necessary to obtain the permission either of the central or local government. During the Ming dynasty, however, it was imperatively necessary to obtain the sanction of the ruler of their county. Although the exhumation of human remains, supposed to be resting in an unlucky grave, is universally practiced throughout China at the present day, I have reason to believe that the act is unlawful. If I mistake not there is a law that any geomancer who persuades people to exhume their dead upon the ground that they are resting in unlucky tombs, shall be severely punished, as well as all who assist him. This law was, I believe, framed in the twelfth year of the Emperor Yung-ching, in the year of our Lord 1735.

CHAPTER XIII.

SUICIDES.

THE Chinese are perhaps more prone to commit suicide than the people of any other country in the world. This cannot be said to be the result of a deliberate opinion that man is at liberty to end his mortal existence when he pleases, for the cases in which suicide is considered praiseworthy are exceptional, and it is generally condemned in their literature. Dire miseries also await the self-murderer in the Hades of the Buddhist, and the people look upon him as one who must have sinned deeply in a former state of existence. A Chinese would find nothing repugnant to his notions in Virgil's lines:—

> "Proxima deinde tenent mœsti loca, qui sibi letum
> Insontes peperere manu, lucemque perosi
> Projicere animas. Quam vellent æthere in alto
> Nunc et pauperiem et duros perferre labores!
> Fas obstat, tristique Palus inamabilis unda
> Alligat, et novies Styx interfusa coërcet."

Notwithstanding this, suicides are, as I have stated, a more numerous class amongst the Chinese than amongst any other race; and this opinion is confirmed in the account given by Captain Bedford Pim in his *Gate of the Pacific* of the suicidal mania displayed by the Chinese coolies engaged in the construction of the Panama railway. Tempted by the very high rate of wages, "men were brought," he writes, "to the locality in great numbers from China, India, Africa, and almost

every nation in Europe." "There is no question," he continues, "of the unhealthiness of that portion of the Isthmus over which the railway runs, but of the labourers the Chinese lost the greatest number; for besides those carried off by disease, a strong suicidal tendency developed amongst this singular people, and it was not uncommon in the morning to find half-a-dozen bodies suspended from the trees in close proximity to the road."

The Chinese commit suicide chiefly by taking opium,[1] hanging, or drowning; and the wretched creatures who are guilty of this act are generally, as amongst ourselves, driven to it by immorality or destitution; or overmastered by jealousy, anger, or disappointment. Suicide by cutting the throat is seldom or never resorted to, as the Chinese believe that to destroy the integrity of the body is to add to the misery, or detract from the happiness, of the soul. As they also believe that in the world beyond the grave the shades are clad in garments similar to those which the deceased wore at his death, it is usual for those who have resolved upon self-destruction to put on their best clothes. Thus attired they frequently resort to the summits of hills, or other retired spots; and on several occasions I have found the bodies of men who had taken poison lying on the White Cloud mountains. Very often the deed is committed in some well-frequented thoroughfare when night has made it a solitude. On one occasion I saw the body of a suicide hanging from the balustrade of a bridge in the western suburb of Canton. At Macao I found a body suspended from the bough of a tree which stretched across the street. Several persons were passing at the same time, but the melancholy spectacle seemed to excite no emotion, scarcely to attract attention. No one seemed to consider it a matter of consequence whether the body was to remain hanging or to be taken down.

Females generally commit suicide in their homes. This, however, is not always the case, and I remember an instance

[1] According to Dr. Henderson of Shanghai, in his pamphlet on *The Medicine and Medical Practice of the Chinese*, native orpiment or yellow sulphuret of arsenic is occasionally taken; but he adds that opium is in much greater favour amongst the Chinese as "the irritating poison produces too much suffering and trouble."

—which occurred February 8th, 1871—in which two married ladies of the clan or family Tong became passengers in a steamer in order that they might jump overboard. These ladies, who resided in the Koong-a-lan street of the Western suburb of Canton, were sisters-in-law, and, during the absence of their husbands, had gambled away their money and jewellery. Accompanied by their maids, they came on the deck of the S.S. *Kin-Shan*, and, so soon as the vessel had reached the mouth of Canton river, they jumped overboard, locked in each other's arms. Fortunately, however, Captain Carey, who was in command, promptly lowered a boat and succeeded in rescuing them.

Gambling is, either directly or indirectly, a frequent cause of wives having recourse to suicide; and in 1861 a very sad example of this occurred in a large mansion adjoining the house which I was then occupying. My neighbour's fifth wife had incurred the displeasure of her husband—a member of the Ng family—by losing her jewels at play, and, finding the harsh treatment to which in consequence he daily subjected her unendurable, she took a large dose of opium. When, shortly afterwards, the discovery was made of what she had done, the aid of Dr. Dods, a medical practitioner at Honam, was immediately sought. I was present on the occasion, and I shall not readily forget the indignation with which I saw her carried to an outhouse, in order that she might die there. The removal was effected at Ng's orders, in accordance with an inhuman custom which dictates that an inferior wife or concubine shall not be permitted to die in the house of her husband. The wretched woman recovered, however, under the careful and kind treatment of Dr. Dods—but only, in consequence of the renewed cruelty of her husband, to repeat the attempt, and succeed in ending a life the misery of which she had not strength of mind to endure.

Canton could tell many a sad tale of the miseries which gambling has entailed upon the innocent as well as the guilty, and I cannot forbear recording a singularly melancholy case which occurred in the Cheung-hong Street. Two women were one day discovered lying together *in articulo mortis* by the neighbours. Reduced to destitution by their husbands' losses at

play, they had attired themselves in their best robes, and decked their hair with flowers, and then sat down to drink a fatal draught which they had prepared of sugar-water mixed with opium. Before doing so, it would seem these poor women had engaged for the last time in the rites of ancestral worship; for upon the altar of the house where they lived and died together, the customary sacrifices were set out, and the tapers were still burning, when they were discovered by the neighbours.

Of suicide by men who have ruined themselves at play, the following case is perhaps a typical one; and the gambling centres of Europe could tell many a similar tale. A young gentleman, exceedingly well-dressed, entered the Tak-Hing hotel, dined, retired to rest, having given orders that he should be called early, and was found dead in the morning. The proprietor of the hotel immediately laid the matter before the Nam-hoi magistrate, the result of whose inquiry was a verdict to the effect that the deceased had committed suicide by taking opium. In the pocket of the unfortunate youth several pawn-tickets were found, and it was ascertained from them that he belonged to the Chan family. But no other particulars respecting him could be obtained. It was supposed by some that he had come to Canton to attend the literary examinations which were then being held; others conjectured that he was a collector of rents. All agreed that he was a confirmed gambler, and that the loss of his money at play and the fear and shame of meeting his friends had driven him to the fatal act. The inquest was delayed, owing to the non-attendance of the magistrate, until the body had become offensive; and the landlord, compelled to remove it from his hotel, hired a small boat for its reception. After lying in this for three days, the body was removed to the wharf of the Custom-house, where the mandarin, surrounded by numerous attendants, held his inquiry over a mass of corruption.

In all probability more cases of suicide arise from quarrels than from any other cause. In 1862 I was walking with some friends in the Western suburb of Canton, when my attention was arrested by a scene of excitement which was being enacted between the elders of the street and some women, whom the

former were threatening to take before the magistrate. Upon making inquiries I learned that a poor woman—a neighbour of the viragos who were being threatened—had hanged herself in consequence of the shameful way in which the latter had treated her. They had not only refused to pay her a sum of money which they owed her, but had maltreated her; and in the excitement of the quarrel the victim of their cruelty formed, and immediately carried into execution, the resolution of hanging herself. The elders contented themselves with saying to the offenders that if they did not defray all the expenses of the funeral of the deceased, they would be taken before the magistrate—a decision to which these worthies had evidently come after carefully considering how they might save themselves all trouble in the matter. As another illustration of suicide arising out of a quarrel, I may mention a case which occurred at Canton in 1853. The quarrel was certainly not one on account of which an Englishman would have dreamed of making away with himself. Ho Akow, who was door-keeper of the Consular church at Canton, was accused by the gardener employed in the old factory garden of having killed his canary. Ho Akow denied the charge, and declared that the bird had been destroyed by a rat. The gardener who in his grief would hear of no such explanation, repeated his accusation, whereupon Ho Akow, deeply resenting the charge, went into the church tower, of which he had the keys, and poisoned himself by taking opium.

The passionate sense of injury which led to suicide in the cases we have just described cannot be said to exclude revengeful feelings, but it is also not uncommon for persons to make away with themselves with the express intention of being revenged on those who have injured them. To quote one example only, I find in the *Pekin Gazette* of June 19th, 1872, that "a family of four persons, having first drawn up a statement of their grievances, threw themselves into a well, in order that they might be revenged on a relation who had cheated them out of a part of their patrimony, and otherwise ill-treated them. Now that the case has been brought prominently forward," the writer adds, "it will go hard with the persecuting

relative, but the tragedy is a fearful illustration of how wretchedly justice must be administered, and how difficult it is for the feeble to invoke its protection against the strong and unscrupulous."

Jealousy is, as may be supposed, a fruitful source of suicide in a land where polygamy is extensively practised. In 1863, my attention was directed to a case which occurred in the family of a gentleman named Ho. It seems that the first wife of this gentleman was jealous of the second, who had usurped her place in the husband's affections. It happened, however, that on account of illness the latter was removed to a medical missionary hospital at Canton, which was then, and is now, I believe, presided over by a good and excellent physician named Dr. Kerr. Ho now regularly visited the hospital to the vexation of his first wife, who repeatedly expostulated with him, and used various expedients to prevent his visits. At last one morning he received a communication to the effect that his second wife was dying. He hastened to her death-bed, and was only in time to take a last farewell of her. Meanwhile his absence was observed by his first wife, who, learning its cause from the servants, shut herself up in her room, and, overmastered by jealousy, poisoned herself with opium.

Frequently suicides are the result of immorality, and a melancholy case of this kind came under my notice at Canton. Observing on one occasion a crowd endeavouring to break into a house, and learning that it was suspected to contain the bodies of two suicides, I waited until the door had been forced, and then entered. Passing through a kitchen, I came to an inner chamber, where two bodies lay stiff in death. They were those of a man and woman who had bound themselves to each other by their queues. Near them were two small earthenware vessels which had contained opium. The story was a very simple one. The young woman, who was unmarried, had been discovered by the elders of the village to be *enceinte;* and, as is customary in such circumstances, had been ordered to quit the home and village of her fathers for ever. Provided with a small sum of money which the elders had given her, she had reached Canton, where, of course, nothing but a life of prostitution awaited her.

The partner of her guilt had followed her, and urged, it was supposed, that they should commit suicide together. They then hired the house in which they were found, and poisoned themselves. The harshness which drives such women from their homes is much to be regretted, as, in nearly every case, they are compelled to adopt a life of prostitution. In some instances, however, they are bought as second or third wives by men who are childless. In a case in which the rash act of the suicide followed the discovery of a theft which he had perpetrated, the wretched man, who was one Lee Heong-peng, a native of Sam-woee, left behind him the following letter:—

"Having no occupation, and finding my home uncomfortable in consequence of the irritable temper of my father, I resolved to leave it. My grandmother having provided me with a letter of introduction to one named Cheng Chung-chein, with the hope that he would obtain for me a situation in the family of a foreign merchant or gentleman, and my grandmother having promised him for any good services which he might render me the sum of twenty-three dollars, Cheng Chung-chein obtained a situation for me in the family of a foreign gentleman. Having, however, after a servitude of twenty days been very rude, I was dismissed, and became a vagrant, being in truth without friends in the world. A few days, however, after my dismissal from service, I called at the residence of my former master, who was absent from home, and I was invited by his domestics, my former fellow-servants, to stay and dine. This invitation I accepted. Upon leaving the house in question at the close of the evening it was discovered that certain articles had been stolen, and suspicion resting upon me, I was at once accused of theft. Of this theft I was in truth guilty; and having greatly disgraced myself, and being in consequence utterly devoid of friends and acquaintances, I have resolved to pawn all my superfluous clothes, &c., and to expend the proceeds in dining sumptuously at an hotel in the city of Canton, and at the close of the banquet, and in the hotel, to commit suicide. When I am dead, let no one accuse the landlord or servants of the hotel in which my dead body may be found of having murdered me. Further, inform my parents of my death, and beg of them to give interment to my remains.—TUNG-CHEE, 10th year, 11th month."

Before passing from this painful list of examples of suicide amongst the Chinese, I may mention that for a period of four

years, during which he was most faithful and obedient, I had as a servant a man named Lou-N'g-Fok, whom I rescued from the Canton river into which he had thrown himself. When taken from the water he seemed in a dying state, but with care and attention he soon recovered. Friendless and destitute he had had no desire to live, he told me. He remained under my roof several days; and, observing that he was one in whom confidence might be reposed, I kept him with me as a domestic servant—a step which I never had any cause to regret.

Many Chinese believe that suicides are tempted to their fate by a spirit who presents them with a golden necklace; and when the deed has been perpetrated in the house, a religious ceremony is performed in it by a Taouist priest for the expulsion of this or other seducing spirits. After the priest has made a great many signs, and performed the kow-tow, he receives from the inmates a small black dog, together with a chopper and a block; and when he has severed its tail from its body with a sharp blow, the wretched animal, with a cord round its neck, is led or rather dragged, piteously howling, by the head of the family into every nook and corner of the house. It is then taken to the front door and kicked into the open street. The bleeding and yelping cur is supposed to frighten away the evil spirits, and to pursue them in their flight through the streets. By way of purifying the house, the priest then walks through it with a brass pan containing a burning mixture made of sulphur, saltpetre, and other inflammable ingredients. He is preceded by one bearing a lighted torch, and at intervals he flings portions of the burning mixture into the air. The ceremonies of exorcism and purification are now complete, but lest the spirits should return, the priest before his departure leaves several mystic scrolls written on sheets of red paper, to be posted above the doors of the apartments. Should the deceased have committed suicide by hanging, the beam from which he suspended himself is removed, lest his spirit should return to rest upon it.

The Chinese have also another curious superstition to the effect that the Pak, or power by which a man is able to walk, goes into the floor of the house when he commits suicide, and assumes there, if allowed to remain, the form of a piece of char-

coal. They further believe that if the Pak be not removed, other members of the family, or future tenants will be tempted to commit suicide in the same room. It is therefore usual to dig to a depth of two or three feet in order to remove the Pak.

But if the wretched being whom the Nemesis of evil deeds or the overmastering fury of passion has driven to self-destruction incurs the reprobation or contempt of the Chinese, they hold in very different estimation those who have been impelled to this course by a sense of honour. Theirs is the death of the virtuous and the brave, and for them the gates of Elysium open wide. The first class of suicides of this description is called Chung-Shan, and comprises all servants or officers of state who choose not to survive a defeat in battle, or an insult offered to the sovereign of their country. Thus, while, on the capture of the Bogue Forts by the British in the first war which Great Britain waged with China, Kwan Tai-poee rendered his name and family illustrious by committing suicide, the famous Yeh, on the other hand, incurred the hatred of his countrymen by not following so noble an example when Canton fell in 1857. When the Takoo Forts were captured in 1860, many of the mandarins committed suicide. We also read in the account given of the Conference held at Pekin in 1861—at which Sir Henry Parkes was present—that when it was shown that the only course open to the Chinese was submission to the foreign force without, one of the mandarins suddenly brought the proceedings to a standstill by deliberately leaving the meeting in order to commit suicide. In some instances the wives of officials also commit suicide. This was done by the wife of the Pun-yu magistrate rather than submit to the insult offered to the august Emperor of China by the attack of British troops upon Canton. While her husband was leading his troops against the enemy—for in times of extremity a civil magistrate is called upon to take military duties—this lady arrayed herself in her most costly dress, presented each of her attendants with a gift of money, and, withdrawing to a private chamber, ended her life by strangulation. A temple was erected to her on the Koon-Yam hill by the Cantonese,

and its name, Tchu-Chang-tsze, was bestowed on it by H.I.M. Tung-chee.

Another class of honourable suicides comprises young men who, when an insult has been offered to their parents which they are unable to avenge, prefer not to survive it. A third class, called Tsze-Foo, consists of affectionate wives who refuse to survive their husbands. This custom, which at once reminds one of the sutteeism which used to be practised in India, prevails, I believe, throughout China, but is apparently more generally practised in the eastern province of Fokien. Widows on such occasions are dressed in robes of red, and commit suicide by hanging, either in their own houses in the presence of their relatives, or in the streets or open plains, surrounded by a vast concourse of people. When they ascend the dais on which they are about to immolate themselves, they are worshipped by the people; and after their death, tablets bearing their names are placed in the temples which are erected in honour of virtuous women in every city of the empire. Such a scene of voluntary death is thus described in the *Hong-Kong Daily Press* of January 20th, 1861:—

"A few days since," says the writer, "I met a Chinese procession passing through the foreign settlement, escorting a young person in scarlet and gold in a richly decorated chair—the object of which I found was to invite the public to come and see her hang herself, a step she had resolved to take in consequence of the death of her husband, by which she had been left a childless widow. Both being orphans this event had severed her dearest earthly ties, and she hoped by the sacrifice to secure herself eternal happiness, and a meeting with her husband in the next world. Availing myself of the general invitation, I repaired on the day appointed to the indicated spot. We had scarcely arrived, when the same procession was seen advancing from the joss-house of the widow's native village towards a scaffold or gallows erected in an adjacent field, and surrounded by hundreds of natives of both sexes; the female portion, attired in gayest holiday costume, was very numerous. I and a friend obtained a bench for a consideration, which being placed within a few yards of the scaffold gave us a good view of the performance. The procession having reached the foot of the scaffold, the lady was assisted to ascend by her male attendant, and, after having welcomed the crowd,

partook with some female relatives of a repast prepared for her at a table on the scaffold, which she appeared to appreciate extremely. A child in arms was then placed upon the table, whom she caressed and adorned with a necklace which she had worn herself. She then took an ornamented basket containing rice, herbs, and flowers, and whilst scattering them amongst the crowd, delivered a short address thanking them for their attendance, and upholding the motives which urged her to the step she was about to take. This done, a salute of bombards announced the arrival of the time for the performance of the last act of her existence, when a delay was occasioned by the discovery of the absence of a reluctant brother, pending whose arrival let me describe the means of extermination. The gallows was formed by an upright timber on each side of the scaffold, supporting a stout bamboo from the centre of which was suspended a loop of cord with a small wooden ring embracing both parts of it, which was covered by a red silk handkerchief, the whole being surrounded by an awning.

"The missing brother having been induced to appear, the widow now proceeded to mount on a chair placed under the noose, and, to ascertain its fitness for her reception, deliberately placed her head in it; then withdrawing her head, she waved a final adieu to the admiring spectators and committed herself to its embraces for the last time, throwing the red handkerchief over her head. Her supports were now about to be withdrawn, when she was reminded by several voices from the crowd that she had omitted to draw down the ring which should tighten the cord round her neck; smiling an acknowledgment of the reminder, she adjusted the ring, and motioning away her supports was left hanging in mid air—a suicide. With extraordinay self-possession she now placed her hands before her, and continued to perform the manual chin-chins, until the convulsions of strangulation separated them, and she was dead. The body was left hanging about half an hour, and then taken down by her male attendants, one of whom immediately took possession of the halter, and was about to sever it for the purpose of appropriating a portion, when a struggle ensued, of which I took advantage to attach myself to the chair in which the body was now being removed to the joss-house, in order to obtain ocular proof of her demise. Arrived in the joss-house, the body was placed on a couch, and the handkerchief withdrawn from the face disclosed unmistakable proofs of death. This is the third instance of suicide of this sort within as many weeks. The authorities are quite unable to prevent it, and a monument is invariably erected to the memory of the devoted widow."

With this class of suicides may be ranked young women whose affianced husbands have died before the day appointed for the marriage, and who elect not to survive them. Such instances of devotion are generally set forth by the governor of the province in which they occur, in a memorial to the throne; and posthumous honours are usually decreed. Thus, in 1872, the governor of the province of N'gan-huy brought before the Emperor the signal virtue of a girl of seventeen, who had committed suicide on the death of her betrothed; and we find the editor of the *Shanghai Daily News* remarking in his comments on the case, that "several similar memorials have appeared in the (*Pekin*) *Gazette* during the last twelve months, and they exhibit a curious phase in the native character—that of putting a premium on suicide." Women who have been ravished, and who prefer to die rather than survive the disgrace, are also included in this class.

A corresponding class among men are the Yee Foo, or Faithful Husbands, who in times of war and rebellion follow the example of their wives in committing suicide. Fathers also on such occasions sometimes destroy themselves with their daughters. When our forces captured Amoy, Ningpo, and Chin-kiang, many ladies, evidently thinking that our soldiers were like the brutal soldiery of their own country, committed suicide in the presence of their husbands, who followed their example. Their bodies were found in the wells and ponds with which Chinese houses are invariably provided.

To honourable suicides, tablets bearing their names are erected either in the temples in honour of virtuous men, or in those in honour of virtuous women. Monumental arches of granite or brick, which are in many cases richly carved, are also built in their honour in cities or their neighbourhood, or in open plains. Several of the arches in honour of virtuous women are very imposing—those, for instance, which I saw at Chin-kiang on the Yang-tsze; at Choo-loong-shan near Woo-see Hien on the banks of the Grand Canal; and at Soo-chow.

Before concluding this chapter, I may observe, as a singular fact, that in the early Christian Church suicide under certain circumstances was also deemed honourable; and in Mr. Lecky's

"European Morals from Augustus to Charlemagne" we have the following interesting remarks on the subject:—

"There were," he writes, "two forms of suicide which were regarded in the early Church with some tolerance or hesitation. During the frenzy excited by persecution, and under the influence of the belief that martyrdom effaced in a moment the sins of a life, and introduced the sufferer at once into celestial joys, it was not uncommon for men, in a transport of enthusiasm, to rush before the Pagan judges, imploring or provoking martyrdom, and some of the ecclesiastical writers have spoken of them with considerable admiration, though the general tone of the patristic writings and the councils of the Church condemned them. A more serious difficulty arose about Christian women who committed suicide to guard their chastity when menaced by the infamous sentences of their persecutors, or more frequently by the lust of emperors, or by barbarian invaders. St. Pelagia, a girl of only fifteen, who has been canonized by the Church, and who was warmly eulogized by St. Ambrose and St. Chrysostom, having been captured by the soldiery, obtained permission to retire to her room for the purpose of robing herself, mounted to the top of the house, and flinging herself down, perished by the fall. A Christian lady of Antioch, named Domnina, had two daughters renowned alike for their beauty and piety. Being captured during the Diocletian persecution, and fearing the loss of their chastity, they agreed by one bold act to free themselves from the danger, and, casting themselves into a river by the way, mother and daughters sank unsullied in the wave. The tyrant Marcentius was fascinated by the beauty of a Christian lady, the wife of the Prefect of Rome. Having sought in vain to elude his addresses, having been dragged from her house by the minions of the tyrant, the faithful wife obtained permission, before yielding to her master's embraces, to retire for a moment to her chamber, and she there, with true Roman courage, stabbed herself to the heart. Some Protestant controversialists have been scandalized, and some Catholic controversialists perplexed, by the undisguised admiration with which the early ecclesiastical writers narrate these histories. To those who have not suffered theological opinions to destroy all their natural sense of nobility, it will need no defence."

CHAPTER XIV.

TITLES OF HONOUR AND VISITS OF CEREMONY.

In China there are orders of nobility which differ in a few minor respects from our own; and although it is impossible for me to enter into nice distinctions regarding the dignities of the "Middle Kingdom," I may be able to furnish a succinct account of the titles of honour which correspond with those of Great Britain. The Chinese have what may be termed dukes, marquises, earls, barons, and baronets. These ranks are respectively named:—Koong (duke), How (marquis), Paak (earl), Tze (baron), and Nan (baronet). Five in number, they represent, according to Morrison's *Dictionary*, the five elements in nature, namely, water, fire, wood, metal, and earth. Nobles of these various grades rank, I apprehend, above all other subjects of His Imperial Majesty.

Each of these orders of nobility is divided into classes according to the number of generations for which the title is allowed to be inherited. Dukes are divided into three classes, the titles of the first class not descending beyond the heirs male of the twenty-sixth generation. The titles of the second class cannot descend beyond the heirs male of the twenty-fifth generation; nor those of the third class beyond the heirs male of the twenty-fourth generation. Certain dukedoms, however, continue so long as there are heirs male to inherit them. Marquises are also, like dukes, divided into classes according to the number of generations. These classes, four in number, hold their marquisates for twenty-three, twenty-two, twenty-

one, and twenty generations respectively. Some marquisates, also, continue to exist so long as there are male heirs to inherit them. According to the same principle, earls are divided into four classes, the number of generations during which the several classes are permitted to retain this rank being respectively nineteen, eighteen, seventeen, and sixteen. The first class of barons only hold them for fifteen generations, the other three classes for fourteen, thirteen, and twelve generations respectively. The title of baronets is only held in the first class for eleven generations, the three remaining classes holding their titles, for ten, nine, and eight generations. Precedence among the members of each order is, of course, determined by the class to which they belong.

Besides these five orders of nobility there is a further degree of rank which is termed Kee-Too-Wye; and a still lower grade termed Wan-Kee-Wye. The former rank descends in families belonging to its first class, no further than the heirs male of the third generation; and in its second class to the heirs male of the second generation. The latter rank, Wan-Kee-Wye, descends only to the immediate male heir. It is apparently not dissimilar to knighthood in Great Britain, and carries with it a right to a title of honour. There is a degree of rank which is termed Yan-Kee-Wye, and which is inherited by the descendants of dukes, marquises, earls, barons, and baronets, when these titles by effluxion of tenure have become extinct. In China, as in Great Britain, earls are, in some instances, raised to the dignity of marquises, and marquises to the dignity of dukes. It is customary for an earl, created a marquis, to transfer his dignity of earl, by royal permission, to his younger brother. These various dignities are of very ancient origin and, in the form in which we now find them, may be traced back to the darkest periods of Chinese history. The power and authority which once attached to them, however, have greatly diminished. At one time their possessors were princes, or powerful feudal chieftains, each wielding a sceptre over his own territory. The dukes had almost absolute power over a dominion or principality which was one hundred li, or thirty miles English in extent. The principality of a

marquis was nearly equal in area, while earls and barons were allowed to possess estates which did not exceed seventy li, or twenty-three English miles in area; and baronets, estates which did not exceed a limit of fifty li, or sixteen English miles.

In addition to these honours there are other degrees of rank which bring with them the right to certain titles. These degrees are nine in number, and each degree is divided into the classes: Ching, correct; and Tsung, deputy.

Among those who belong to the civil state—using the phrase loosely as opposed only to the military—the four cabinet ministers and members of the great council of the nation, are of the first degree and of the class Ching; and the heads of the six boards are of the class Tsung in the same degree. Governors-General of provinces are of the second degree and of the class Ching; and provincial governors and treasurers are of the class Tsung in the same degree. Of the third degree, criminal judges are of the class Ching, and salt commissioners of the class Tsung. Of the fourth degree, toutais are of the class Ching, and prefects of the class Tsung. Of the fifth degree, sub-prefects are of the class Ching; and the president of the astronomical board, physicians to His Imperial Majesty, and deputy salt commissioners of the class Tsung. Of the sixth degree, the vice-president of the astronomical board, district rulers whose offices are at Pekin, and the superintendents of ecclesiastical affairs—four in number—are of the class Ching, and the chief of the *literati*, deputy treasurers and deputy judges of the class Tsung. Of the seventh degree, doctors of law, district rulers, masters of ceremonies, and *literati* in charge of bachelors of arts, are of the class Ching; and clerks of the palace, and clerks of sub-prefects, of the class Tsung. Of the eighth degree, officials who have charge of temples in honour of Confucius at the place where the sage was born, physicians of the royal household, chiefs or rulers of salt markets, and officials in charge of all provincial, prefectoral, and district Confucian temples, and priests whose especial duty it is to chant prayers not only in honour of Heaven but in that of the Sun and Moon, are of the class Ching; and officials whose duty it is to reside in the offices of provincial treasurers for the purpose

of comparing the impression of seals, are of the class Tsung. Of the ninth degree of civil rank, interpreters of the Siamese, Japanese, and Corean languages are of the class Ching; and superintendents of police, and the heads of various classes of artificers employed in the palace are of the class Tsung. There is also another class which is termed Mee-Yap-Lou or "not yet of rank." Men of this class are either keepers of the doors of provincial treasuries, or of the gates of the metropolis, Pekin, or heads of branch custom-houses, or chiefs of the postmen or couriers. Among those who hold military rank, there are also nine degrees each of which, as in the former cases, is divided into the classes of Ching and Tsung. Of the first degree of military rank, generals of the household troops are of the class Ching, and generals of Tartar or Chinese troops, and admirals are of the class Tsung. Of the second degree, the director of the imperial procession which accompanies the Emperor when he goes from the palace, generals, and vice-admirals are of the class Ching, and colonels of the class Tsung. Of the third degree, members of the body-guard (all of whom are men of birth and fortune), the general of the royal brigade of match-lock men, and the keepers (all of whom are military men) of the imperial tombs, are of the class Ching; generals and colonels in command of body-guards, who are always in attendance upon the uncle and brothers of the Emperor, are of the class Tsung. Of the fourth degree, the members of the second regiment of body-guards are of the class Ching; and the officers in command of the troops by which the gates of the City of Pekin are garrisoned, of the class Tsung. Of the fifth degree, the captains of the third regiment of body-guards are of the class Ching; and the captains of the troops who have charge of the canals, of the class Tsung. Of the sixth degree, officers in charge of three hundred soldiers are of the class Ching; and officers of three hundred policemen, whose duty it is to superintend the canals, are of the class Tsung. Of the seventh degree, soldiers who guard the gates of Pekin, the head grooms of the royal stables, and centurions are of class Ching; and the head of the herdsmen[1] who have charge of all animals intended

[1] This official resides in Tartary.

for sacrificial purposes, is of the class Tsung. Of the eighth degree, officers in charge of twenty or thirty soldiers are of the class Ching; and bearers of the Imperial sedan-chairs are of the class Tsung. And lastly, of the ninth degree of military rank, officers in charge of small military stations are of the class Ching, whilst officers of less note are of the class Tsung.

Officers of the second degree of rank, whether civil or military, can purchase the title of a first degree of rank. The power, however, which as officers they are called upon to exercise, is that only of the second rank. The various degrees confer titles upon those who hold them; and as the title borne by those in the first class of a degree is different from that borne by those in the second class, there are in all thirty-six titles, eighteen for civilians, and eighteen for those whose appointments rank as military. I refrain, however, from inflicting the thirty-six titles upon the reader. If the bearer of a title has received the honour in question from the hands of the Emperor direct, he places the term Shou before his title. The father of a son who receives a title, is, also, allowed to assume a title precisely similar in point of importance to that which has been conferred upon his son. He, however, places before his title the term Foong, which implies that he has received his title in consequence of the renown of his son. If a father die before his son be ennobled, he, though dead, is nevertheless ennobled. It is necessary, however, for the son in speaking or writing of his father, or in erecting a tombstone to perpetuate his memory, to place the term Tsang before the title—a term which implies that the honour is a posthumous one. Great-grandfathers and grandfathers are also, whether they be dead, or alive, ennobled by imperial decree, if their great-grandsons and grandsons be so fortunate as to attain to any of the titles and distinctions of the Chinese empire.

Should a man of title marry, his wife is allowed to bear a title precisely similar in point of rank. Should, however, this lady die, a second wife would bear no title, unless he were to be raised still higher in the scale of nobility during her wifehood. A third wife is not allowed to assume a title even though her husband has one. Should her sons, however, become

nobles, she is, as a matter of course, allowed to bear a title. Widows of title are on no account allowed to contract a second marriage; and widows who marry clandestinely are never permitted to bear titles. The fathers of mandarins who attain to the eighth or ninth rank, do not, I apprehend, receive any titles in consequence of the promotion of their sons. Should the Emperor, however, at the time of his accesssion, or on the occasion of his marriage, or the celebration of his sixty-first natal anniversary, confer rank on all the officials, it is regarded as the duty of mandarins of the eighth and ninth ranks to give these honours to their parents. If a governor-general have a father who is a prefect, it is customary for him to confer the honour which he receives on such occasions upon his father. The father, however, must then retire from office.

All military officers in China who fall in battle, and all civil officers who come to an untimely end in the discharge of their duties, have posthumous honours conferred upon them. The eldest sons of such officers also receive titles at the hands of the Emperor. The importance of such titles depends, in each case, in a great measure upon the rank which the father held at the time of his death. The distinction which attaches to the possession of rank in Chinese society, never fails as a stimulus to exertion, which if it is not disinterested is indefatigable.

The transition from titles of honour to visits of ceremony is an easy one. The nation which has laid down with such minuteness the distinctions of rank, has elaborated, with an exactness peculiar to itself, a system of etiquette which prescribes the forms to be observed in official and social intercourse. A Chinese is seldom at a loss to know what polite observances must regulate his behaviour. Etiquette is an essential part of his education. That a man should have a knowledge of science would perhaps not seem in the eyes of many a philosopher of China so important as that he should know how to comport himself with perfect propriety in his intercourse with others. He would argue that it is more essential to learn reverence, respect, and courtesy, than to acquire any knowledge which *per se* has no moral bearing—a convincing argument, if he could prove that it were perfectly applicable. These remarks, however,

are suggested by a consideration of the case generally, rath
than by the mere details and punctilios of ceremony whi
follow; and which, although it is consistent with the plan
this work to give an account of them here, may perhaps indu
my readers to imagine that they are deep in the contents of
book of etiquette.

The classes from whom etiquette exacts most are natural
the official classes, and the manner in which Chinese offici
must deport themselves towards each other, in what are term
visits of ceremony, is regulated, according to rank, with t
utmost nicety.

Among those who are of equal rank, and who reside in t
imperial capital, a visit of ceremony is conducted as follows. (
arriving at the door of his friend's house, the visitor, whether
ride on horseback, or in a carriage, or sedan-chair, presen
through his servant, who on such an occasion never fails
accompany him, a visiting card, which the door-keeper delive
to his master. His master inquires how the visitor is dresse
and if the visitor is in full costume, he at once puts on rob
of a corresponding description. That done, he goes to th
entrance, and invites the visitor to alight and enter. As the
are about to pass through the centre door of the inner gate, th
visitor is requested to take precedence—a request which, in th
first instance, he most politely declines. On his host repeatin
it a third time, however, the visitor yields, and advances t
wards the reception hall, at the door of which the same pun
tilious interchange of ceremonious civility is repeated. Upo
entering the hall, the host and his visitor kneel, and knock the
heads six times upon the ground. On rising, the former arrange
or affects to arrange, the cushion of the chair on which it
intended the latter shall sit, and then, bowing, requests him
be seated. The visitor, who graciously bows in acknowledg
ment of his host's politeness, seats himself in the chair, whic
is placed on the east side of the hall; that which the hos
occupies being on the west side. Conversation ensues, and
after a reasonable time, a servant is ordered to make tea. Tw
cups are quickly brought, for the visitor and his host. Befor
drinking it, and as they raise the cups towards their lips, the

bow to each other. The visitor now rises from his chair, and addressing the host, says, "I wish to take leave;" upon which the host bows assent, and follows him as he goes towards the grand entrance of the house. At each doorway through which they pass, the visitor bows to the host, and requests him not to advance with him any further. The latter, however, is not expected to comply with these polite entreaties; and on reaching the entrance door, he remains standing until the visitor has entered his carriage, or mounted his horse, and proceeded on his way.

If the host be of the first and the visitor of the second rank, the ceremonies observed differ little from those which I have described. But, when the visitor, about to seat himself, protests to the former, who affects to arrange the cushion of his chair for him, that he is altogether unworthy of such attentions, the host at once desists. Moreover, the visitor proceeds to arrange the cushion of the chair which it is proper for the host to occupy, but is frustrated in his polite endeavour by similar protestations of unworthiness from the host. The other ceremonies are the same as I have already described.

An official or gentleman of the third or fourth rank when visiting one who belongs to the first rank, is received by the latter, not at the grand entrance, but at the inner door of the house, which by the Chinese is termed Yee-Moon, or second entrance. The ceremonies which are observed in the visitors' hall are precisely the same as in the former instances; and when the visitor takes his leave, the host, who only received him at the inner door, now escorts him to the grand entrance. He does not, however, wait there until the visitor has entered his chair or mounted his horse, but at once withdraws to his own apartment.

A person of the fifth, or sixth, or seventh rank, when calling upon a person of the first rank, is received in the large hall and, as they together enter the visitors' hall, the host takes precedence. Upon entering this hall, the visitor looks to the north, kneels at the feet of the host, and is told there is no need for such ceremonies. He then expresses his respect by three profound bows towards the north, which the host acknowledges

by similar inclinations towards the east. When the visitor has arranged, as he is allowed to do, the cushion of the chair which the host is to occupy, he requests the latter to sit down, and grant him an interview of a few minutes. The latter readily assents, and proceeds to his seat on the south-west side of the hall, while the visitor places himself in a chair on the east. Conversation at once takes place. No invitation to take tea is given by the host, nor does he accompany him on leaving beyond the second or inner door.

The ceremonies observed in provincial cities and towns are slightly different. A provincial treasurer, a literary chancellor, a provincial judge, a salt commissioner, or any other high provincial official of state does not when calling upon a governor-general, or a provincial governor, present a card. After passing through the great gate of the palace of the governor-general, or provincial governor, he alights from his horse or carriage, and walks to the second or inner gate, where he is received by the high official himself. Should the visitor be either the literary chancellor, or the Tartar general, or the commissioner of revenue, the centre door of the gate (each gate consists of three doors) is thrown open to allow him to pass. A provincial treasurer or provincial judge enters by the east door of the gate. The governor-general or governor immediately conducts him to a reception hall, generally the east hall, which is also called Fà-Teang or Flowery Hall. On entering, the visitor looks towards the north, and says "Pan-sam," or, I respectfully beg to be allowed to kneel and knock the head. On the governor-general or governor replying "Tsze," or I am not worthy to receive such honour, the visitor, instead of performing the kow-tow, bows three times, each obeisance being graciously acknowledged by the host who bows in return. The latter now seats himself on a chair facing the south, and invites his visitor, who bows in acknowledgment of the courtesy, also to be seated. A chair placed on the east side of the hall is then occupied by the visitor, who rises from his seat, and, making a profound bow, respectfully calls upon the host to hear what he has to say. The host assents by a low bow. Both resume their seats, and after conversation the visitor begs to be allowed to take leave.

He is invited to take a cup of tea. On rising to leave, he looks towards the north, and makes three profound bows, each of which is acknowledged by a similar inclination by the host, He then leaves the hall, taking precedence, and walking quickly, being careful not to turn his back upon the host, by whom he is being escorted. At the second or inner gate, they take formal leave by bowing to each other three times. The visitor, however, does not yet cross the threshold of the inner gate, but remains standing there until the host, having retraced his steps to the door of the eastern hall or reception room, looks back towards him, when he makes three parting bows, which the host returns. Passing the inner door, the visitor then enters his carriage, or sedan-chair, and departs. A person of the first rank when calling upon a governor-general or a provincial governor, does not present a card. A document, however, which the Chinese call Lee-lik, is placed by the visitor in the hands of an officer styled the Hoo-Fong. The Lee-lik contains not merely the names and titles of the visitor, but also a brief account of the services which he has rendered to the state. According to the rules of ceremony, this document ought to be read aloud in the hearing of the host by the visitor himself, whilst in a kneeling posture. This ceremony, however, is sometimes omitted. On the visitor's departure, the Lee-lik is returned to his servant by the Hoo-Fong. On any subsequent visit to the same high official, the T'sune-kan is substituted for it, a document with the visitor's names and titles, but with no reference to his services to the state, or to the offices he may have filled. A governor-general or a provincial governor returns the call of an official of the first rank on the following day. The visiting card of an official occupying so distinguished a position bears his name only.

A prefect of the fourth rank, when visiting a governor-general or a provincial governor, is received in the same way as a provincial treasurer or a literary chancellor. The bows, however, which he makes are not acknowledged by the host. An official of the fifth, or sixth, or seventh rank is not allowed to pass through the Yune-Moon or carriage gate of a governor's residence in his sedan-chair, or on horseback. Alighting at this

gate and walking towards the palace, he is received at the inner gate, and by servants only. On reaching the visitor's hall where he finds the host already seated, he kneels, looking towards the north, and knocks his head six times upon the ground, after which, rising to his feet, he makes three profound bows. Meanwhile the host rises from his chair; but he does not bow in return, nor invite his visitor to sit down, nor subsequently to take tea. When the visit is finished the visitor makes three bows and withdraws. If of either of the ranks of classes above mentioned, he presents his Lee-lik on his first visit, but on all subsequent occasions substitutes the T'sune kan, or card bearing his names or titles. The visits of such officials are not returned by governors-general or governors.

When a governor-general is on his way from the imperial capital to his seat of government, it is customary for each prefect and each county ruler through whose prefecture or county His Excellency may have to pass to meet him, the one at a distance of three miles from the walls of the prefectoral, and the other at a distance of three miles from the county city. On the arrival of His Excellency at a point which is three miles distant from the provincial capital which is the seat of government, the provincial treasurer, the provincial judge, the literary chancellor, and the commissioner of salt send their cards. On his arrival, however, at the provincial capital, he is received outside the gates of the city, by all the officials whether of civil or military rank, and invited to a reception hall outside the walls, where they are expected to make most anxious inquiries respecting the health and happiness of H.I.M. the Emperor. When His Excellency has answered them and has taken tea, he is escorted to his Yamun, or Palace, within the city. When the cavalcade passes the south gate, which is used, not only by the Viceroy, but by all officials, on making their entrance into the city within whose walls they have been appointed to exercise jurisdiction, the guard turns out to receive him, as it does also at each guardhouse or station *en route*.

The etiquette for the officers of the Chinese army does not differ much from that which regulates the intercourse between civil officials. When a military mandarin of the second rank

A VISIT OF CEREMONY.

proposes to visit an officer of the first rank whom he has not visited before, he dons his armour and buckles to his side a sword, and a bow, and a quiver in which are six arrows. On arriving at the Yune-moon, or carriage entrance of the official residence of the officer to whom he is desirous of paying his respects, he alights from his state sedan-chair, or horse. Should the host, to whom the gatekeeper has forwarded the mandarin's Lee-lik, send word that it is unnecessary to wear armour, the visitor retires to an adjoining chamber and puts on a court dress, retaining, however, his sword, which he is obliged to wear on such occasions. The military mandarin, who must enter by the east door of each gate through which he has to pass, now proceeds to the reception hall, where he finds his host standing to receive him. He says "Pan-sam," or I respectfully beg to be permitted to kneel and knock the head; to which the host replies, "Pay-me," or I pray you no such attentions. Looking towards the north, the visitor now makes three profound bows, each of which the host, who stands on the east, returns. They then seat themselves, the host in a chair on the north, and the visitor in a chair on the east side. At the close of conversation tea is served, and the visitor rises to take leave. After three low bows, returned by the host as before, he leaves the reception room, followed by the host. A few yards from the door of the reception hall they halt, and again take leave by bowing to each other three times.

A military mandarin of the third rank when visiting a military mandarin of the first rank wears armour, and, on entering the visitors' hall, kneels and knocks his head upon the ground three times. He then rises, and makes three profound bows, which his superior officer acknowledges by three half bows. After conversation tea is served, and on taking leave he again makes three profound bows, which receive the same acknowledgment. The host does not leave the reception hall, but commits his visitor to the care of servants, by whom he is escorted to his sedan-chair.

Officers of the fourth, fifth and sixth ranks, calling upon an officer of the first rank, also wear armour. The visitor finds the host seated, in the visitors' hall, kneels at his feet and performs

the kow-tow, knocking his head three times upon the ground. Still kneeling and looking toward the north, he reads aloud to his host, who remains seated, a document with his names and titles and the name of his superior officer, together with that of the station where he has been appointed to serve. On the host inviting him to rise from his knees and be seated, it is his duty not to take a chair, but to sit or squat on the east side of the hall with his face towards the west. At the close of the conversation he again kneels and performs the kow-tow, before leaving. Tea is not served to a visitor of this rank, and he retraces his steps from the visitors' hall without an escort. The same ceremonies are observed when an officer of the seventh rank visits an officer of the first rank, except that he is not invited to sit down.

It remains for me to describe the etiquette of visits between military officers and officials of civil rank. A military officer of the first rank on visiting a governor-general, receives on his arrival at the Yamun or palace of the latter a salute of three guns, and is borne in his state sedan-chair, not only through the middle door of the street gate, or principal entrance, but also through the middle door of the inner gate. Here the governor-general is waiting to receive him, and bows are interchanged between them. They then walk in company towards the third gate, through which, on the threshold of its centre door, they hesitate to pass, the host urging the visitor to take precedence, and the visitor respectfully assuring his host that he will do no such thing. At last, the visitor ceases to be inexorable. Each, upon entering the visitors' hall, makes three profound bows to the other. The host then seats himself on a couch, arranged on the north side of the hall so as to face the south, making his guest occupy a seat on the same couch, on his left hand. If the latter is noble, the host sits on the east, and the visitor on the west side of the reception hall. After conversation and tea, the visitor on taking leave is accompanied to the second or inner gate, by the host, who remains there until his visitor re-enters his state sedan-chair, or mounts his horse and proceeds on his way. A military officer of the second rank visiting a civil officer of the first rank, alights from his chair or horse at the outside of the

second or inner door of the Yamun or palace. He is received by his host at the head of the stone steps by which the gate is approached. The ceremonies are very similar to those I have just described. On the following day the visit is returned, and it is an essential point of etiquette that the military officer of the second rank should receive his visitor at the outside of the second or inner gate. The visitor does not alight here, but, attended by his host, is borne to the very door of the reception hall. The host seats himself facing the south in a chair placed on the north side of the hall, while his visitor sits facing the west in a chair on the east side of the hall. Tea is, of course, presented, and on rising to take leave, the visitor makes a low bow to the host, which the latter returns. On re-entering his sedan-chair at the door of the reception hall, he is escorted by the host to the outside or inner gate. Here the chair-bearers halt until the host has made three bows, when the bearers resume their progress. A military officer of the second rank, and of the class Tsung, calling upon a civil officer of the first rank, such as a governor-general, must wear armour. He is also required to alight from his chair or horse at the first or street gate of the Yamun, and to walk to the second or inner gate, the east door of which is thrown open for him. Upon entering the visitors' hall he kneels, looking towards the north, and performs the kow-tow, knocking his head three times upon the ground. Upon rising, he takes his station on the east side of the hall, where he stands whilst engaged in conversation with the host, and he receives no invitation to seat himself. In due course he is presented with a cup of tea, but he does not presume to drink it until he has made a profound bow to the host. Before leaving the visitors' hall, a master of ceremonies calls upon him again to perform the kow-tow. A military officer of this rank calling upon a civil mandarin of the first rank, such as a provincial governor, is expected to wear armour. On entering the visitors' hall he also says, "I respectfully beg to be permitted to kneel and perform the kow-tow." The host however declines to receive this mark of deference, and the visitor substitutes three profound bows. The host sits facing the south in a chair on the north side of the hall, and the visitor in a chair on the east side,

facing the west. After tea, he is accompanied by the host to the door of the reception hall.

A military officer of the second rank calling upon a literary chancellor, or a governor of canals, or a commissioner of revenue, presents a visiting card, with his name and titles. At the street gate of the Yamun, the officer alights from his horse or sedan-chair and walks towards the inner gate, the centre door of which is open to admit him. At the door of the visitors' hall he is received by the host, and makes three profound bows, after which, with another bow, he presents his Lee-lik. The host and his visitor occupy chairs facing each other on the east and west sides of the hall respectively. After they have conversed for some time, tea is served. Upon withdrawing the visitor is escorted by the host, who leads the way, to the outside of the second or inner gate. Almost at each step, he begs the host to advance no further. On reaching the inner gate, they again bow to each other. The visitor, however, does not pass through this gate until the host has retraced his steps to the door of the reception hall, and looked back, to receive and acknowledge the three profound bows which the visitor makes before he re-enters his sedan-chair.

A military officer of the third rank visiting a civil officer of the first rank, such as a governor-general, must appear in armour. He alights from his horse or sedan-chair at the street gate of the Yamun, by the east door of which he is allowed to enter. Here servants appointed to receive him conduct him through the east door of the inner gate to the reception hall, where the host awaits him. After kneeling and performing the kow-tow, he presents his Lee-lik. To a visitor of this rank tea is not served, nor is he invited to sit down. He stands during the interview on the east side of the reception room, with his face towards the west. On leaving the visitors' hall, he makes three profound bows, which are acknowledged by the host with a bow.

A military mandarin of the third rank, when visiting a provincial governor, alights from his chair or horse, at the great gate of the governor's Yamun or palace. He enters through the east door of this gate, and through the corresponding door of the inner gate. At the door of the visitors' hall he finds the

governor, to whom he makes three profound bows, each of which is returned. The host then occupies a chair on the north side of the hall, facing the south, while the visitor seats himself on a chair on the east side, facing the west. On taking leave, the visitor bows three times to the governor, who thereupon escorts him as far as the door of the hall. A military officer of the fourth, fifth, sixth, seventh, eighth or ninth rank, when calling upon a governor-general, alights from his chair or horse at the street gate of his excellency's palace; and, as in the previous instance, walks to the visitor's hall through the east doors of the gates. On entering the hall, he kneels at the feet of the host, and knocks his head upon the ground three times, after which he reads his Lee-lik to the host, in a kneeling posture. A visitor of this rank wears armour on the occasion of such a visit; and it is not his privilege to be invited to sit down, or to take tea. When visiting a provincial governor, a military officer of the fourth rank wears armour. When, however, he has been admitted into the presence of the latter, and has performed the kow-tow, he withdraws, at the request of the host, to divest himself of his armour, and re-enters, in court costume, making a profound bow. Although he is not invited to be seated, he is served with tea, after which he takes his leave, making three profound bows, which the provincial governor, who rises from his chair, politely acknowledges.

A governor-general of a province or provinces is supposed to go on a tour of inspection through the vast territorial district over which he rules as viceroy, three times in each year. The inspection of troops is the principal object of the tour, and only garrison cities are visited. On his arrival his excellency is received by the Chan-Toi, or commandant of the garrison, who, standing on the right side of the road, makes three profound bows to him. When the Viceroy has acknowledged these salutes, he continues his progress in his sedan-chair, and the cavalcade, which is joined by the commandant, at once proceeds to the parade ground, where the troops are assembled. When the Viceroy has taken his seat under a special marquee, the commandant approaches, and begs to be allowed to perform the ceremony of the kow-tow. This honour, His Excellency declines

to receive, and requests the commandant to occupy a chair on his left hand. Before taking the seat the latter makes three profound bows, which the Viceroy rising from his chair acknowledges. The review of troops now takes place, and, at its conclusion, His Excellency, to whom the commandant again makes three profound bows, re-enters his sedan-chair, and is escorted back to his state barge.

Tartar generals and Tartar brigadier-generals visit governors-general and provincial governors, and all military officers of the first rank on terms of perfect equality. Provincial treasurers, provincial judges, commissioners of salt, and Toutais when visiting a Tartar general observe ceremonies similar to those which require their attention when calling on a governor-general. A prefect, or a county or district ruler of the fourth, fifth, sixth, or seventh rank, visiting an earl, observes the same ceremonies as those which are imposed on a military officer of the second rank, and of the class Ching, when the latter visits a governor-general; and when visiting a duke or marquis, they observe ceremonies similar to those due by military officers of the second rank, and of the class Tsung, when they visit a governor-general. All Tartar military officers visit Chinese officials of corresponding rank, civil or military, on terms of perfect equality. Officials serving at Pekin, who are either of the first, second, or third rank, also the Hanlin of the seventh rank who have duties to discharge in the imperial palace, and the Hee-Kŭ-Chŭ, or officials who note the actions or movements of the Emperor, and military officers of the first, second, or third rank who are also serving at Pekin, are, on making a visit to any of the provinces, received at the gates of all the cities through which they pass, by the chief rulers of the cities, whether the latter be governors-general, or governors, or Tartar generals, or prefects, or county rulers. On receiving any of these officials from Pekin, the first duty of the host is to make inquiries respecting the health and happiness of His Imperial Majesty. A strip of yellow satin on which expressions of the loyalty of the officials are recorded, is also given to the visitor on his departure, in order that he may present it to the emperor on his return.

But let me now record the ceremonies observed by literary

graduates in connection with their degree. Every successful bachelor of arts repairs, within a few days after his degree has been conferred upon him, to a Confucian temple, to pay his respects to the Kow-Koon or government professors, or lecturers, two of whom are in charge of each temple dedicated to the great Chinese sage. The graduate presents his visiting card, and is escorted to the visitors' hall, where the government teachers await him. Approaching this hall by the eastern steps, he looks towards the north on entering, and makes three profound bows, each of which the Kow-Koon or lecturers acknowledge. The graduate then stations himself on the east side of the hall, and looking towards the west, listens attentively to a short address from one of the lecturers, after which he makes three profound bows, and withdraws. This first visit is especially regarded as of a ceremonial character. On an ordinary visit, the lecturers, when a visiting card has been presented, order their servant to invite the graduate to enter, and receive him at the door of the visitors' hall. In the centre of the hall he kneels and performs the kow-tow, knocking his head twice upon the ground. The lecturers, who stand on the east side of the hall, bow. Rising from his knees, the visitor arranges the cushions of their chairs, and is invited to seat himself. Before he presumes to do so, he makes a low bow to the lecturers. The chairs of the latter are in the south-west corner of the hall, facing the north-east, whilst that of the visitor is on the east side, facing the west. Should the visitor have occasion to ask a question in the ensuing conversation, he rises from his seat and bows before doing so. Before leaving he is presented with a cup of tea. On leaving he makes three profound bows towards the north, which are duly returned by his hosts, who then lead the way to the second or inner gate. Here the lecturers and the graduate bow to each other, and part, the former not waiting until their visitor has re-entered his sedan-chair, but at once withdrawing to their apartments.

All schoolboys, great and small, when visiting their schoolmasters have to observe the following ceremonies: — On entering the visitors' hall, the pupil carefully arranges the cushions of the chairs for his host and himself. He then

CHAPTER XV.

SUMPTUARY LAWS.

THE sumptuary laws of China are very comprehensive. They restrain the expenditure of citizens in the building of houses, in the luxuries of the table, in clothing, and furniture, and similar matters. In almost all ages and nations there have been such laws. As to their utility, different opinions have been expressed by political economists. I apprehend that, in countries of early marriages where the human race increases rapidly, and the arable lands, though tilled to the utmost, scarcely yield enough bread to satisfy the hungry, a free indulgence in luxuries would be attended with bad results. Such a social condition calls for the utmost industry and economy, and if legislators believe that these virtues can be produced or fostered by laws, it is natural for them to have recourse to law-making. The sumptuary laws of China, however, like its civil and common laws, are very badly executed. This is, doubtless, due not to maladministration only, but in part to the reason which Hallam assigns for the desuetude of sumptuary laws among western nations—that they are attempts to restrain what cannot be restrained.

Perhaps the most important matter with which these laws deal in China is the building of houses. With regard to the residence of an official or gentleman of the first or second rank an astonishing number of details are prescribed. The foundations of the house must be laid at a depth of twenty Chinese inches beneath the surface. The house must consist of nine

open halls, on each side of which there are suitable private apartments. The pillars which support the vaulted roofs of these open halls must be of wood, and painted black. The ridge-beam of each vaulted roof must be gilded; or, figures of flying dragons may be painted on it instead. On the ceilings of the various private apartments there must be painted representations of dragons, or phœnixes, or cheluns. On the tops of the vaulted roofs porcelain figures of dragons, or dolphins, or cheluns must be affixed as exterior ornaments or decorations. In front of the residence there must be a large entrance gate with a vaulted roof; and the gate must have three doorways; and on the faces of each of the doors, with the view, I suppose, of giving it the appearance of strength, there must be seven rows of large headed nails, each row consisting of seven nails. The doors must be painted green or black, and have two large copper rings supported by lions heads made of the same material. In a smaller house of this class the seven rows of large headed nails on the doors become six, and each row consists of only six nails. In a still smaller house of this class another row of nails is struck off, and another nail off each of the five remaining rows. Houses of officials or gentlemen of the fourth or fifth rank, must consist of seven open halls, with suitable apartments on each side. The beams supporting the vaulted roofs must be painted green, except the ridge beam, the colour of which must be red. The exterior decorations on the top of the roof are porcelain figures, not of dragons, but of cheluns. Each house of this class must be approached by a gateway covered with a vaulted roof, and consisting of three doors or arches. The doors must be painted black, and rings made of block tin, and supported by the heads of animals made of the same material, must be affixed to them. Houses of officials or gentlemen of the sixth, seven, eighth, or ninth rank must consist of five open halls, with suitable private apartments. Each house of this class is to be approached by a folding door, each division of which must have a plain iron ring, supported by iron lions' heads. Though without rank themselves, the immediate or more remote descendants of an official or gentleman of any of these classes, may reside in the house of their forefathers, and

there is no law to compel them to alter the form of the houses.

The house of a private gentleman or citizen without rank must consist of five open halls. The beams, excepting of course the ridge beam, must be painted black. The house must be approached by a folding door, with no rings or ornaments. On the ceilings of the private apartments no figures of dragons, or phœnixes, or cheluns are to be painted.

The sumptuary laws are not less specific with regard to dress. What the Chinese shall wear in winter and summer is minutely prescribed from the hat downwards. The law distinctly states with regard to the winter costume, that the hat to be worn shall be covered with dark satin, and the inside lined with black cloth. The brim is to be turned up—which gives it the appearance of what used to be known as the "pork-pie" hat. The apex must be adorned with a tassel of red silk so long and so thick as to cover the entire top. The top of a court hat for the winter season must be covered with red floss silk, so long as to extend slightly over the brim. The summer hat is to be made either of fine straw, or of very thin strips of bamboo, or rattan; the outside covered with very fine silk, with a tassel of red silk cords on the top. The border must not turn up. The court hat for summer is to resemble the ordinary summer hat in all particulars except the following:—The rim must be covered with gold lace, and the inside lined with red gauze. On the apex the tassel must be of floss silk. The travelling hat for summer is to resemble the ordinary summer hat in form. The red tassel, however, must be of cow's hair. In addition to the tassel, a button, indicating by its colour the rank of the wearer, must be attached to the apex of each hat. For example, the hat worn by an officer or gentleman of the first rank is distinguished by a button of a bright red colour on its apex A dark red button distinguishes the second rank; a dark blue button, the third rank; a light blue button, the fourth rank; a crystal button, the fifth rank; a white button, the sixth rank; a gold button, the seventh or eighth rank, and a silver button, the ninth rank. To the back of each hat is also attached a peacock's feather, which in the case of a person of high rank has two eyes, while

persons of inferior rank are restricted to a feather which has only one eye. The peacock's feather is regarded as the gift of the Emperor, and is never worn by its fortunate possessor when engaged in celebrating funeral obsequies, or when worshipping the tablet of a deceased relative or friend. Each of the hats I have described must have a band, which, whenever the hat is worn, is to pass behind the ears and under the chin.

With regard to the form and texture of tunics the specifications are equally minute. The outer tunic is to be made of satin of a dark-purple colour, and its sleeves are to be wide and flowing, but shorter than those of the inner tunic. The body of this tunic is also to be shorter than that of the inner tunic. It is to be made to button in front. It must have on the front and back a piece of embroidered work. The sleeves of the tunic which is worn in spring must be lined with satin; those of the autumn tunic, fringed with fur; those of the winter tunic lined with fur. When travelling, a short outer tunic, made to reach below the hips of the wearer, must be used. Each outer tunic which I have described must have in front a row of five buttons only.

Let me now describe briefly the devices, or decorations, worn on the outer tunics. On that of an official or gentleman of the first rank must be embroidered in dark gold thread a back and breast-plate, and upon each of these a Tien Hok or angelic stork must be wrought in light gold or silver thread. On the outer tunic of a gentleman of the second rank, and upon a similar back and breast-plate, the figure of the Kam-Ki or beautiful bird, a species of pheasant, must be wrought. Similar back and breast-plates are worn by civilians of all the nine ranks; the particular rank being in each case indicated by the device. Among civilians this is invariably a bird—each rank being denoted by a different kind of bird—which is represented as standing on a rock in the midst of a tempestous ocean, with wings outstretched, and gaze directed towards the sun. The devices for the remaining ranks are as follow:—For the third rank, a Hong-Tseock, or peacock; for the fourth rank, a Wan-N'gan, or wild goose; for the fifth rank, a Pak-Ham, or silver pheasant; for the sixth rank, a Loo-Tsze, or cormorant; for the seventh rank, a Ki-Chik; for the

eighth rank, a quail; and for the ninth rank, a Leen Chok, or white bird.

On the outer tunic of a person of the class Mee-yap-lou, that is, gentlemen who are expecting positions, the device is the figure of a Wong-Lee, or *yellow bird*.

Military officers must wear similar back and breast plates containing a device in light gold thread to indicate the rank of the officer. The devices are animals represented as standing on a rock in the midst of a tempestuous ocean, looking towards the sun. The devices for the various ranks of military officers are as follow:—For the first rank, the figure of a kee-lun, or chelun, a fabulous animal which is said to have the legs and hoofs of a cow, the head of a dragon, and the body of a sheep covered with scales; for the second rank, a Sze-Tsze or lion; for the third rank, a leopard; for the fourth rank, a tiger; for the fifth rank, a bear: for the sixth or seventh rank, a chetah; for the eighth rank, a sea-horse.

The criminal judge of each province occasionally wears on the back and breast plate of his outer tunic, a figure of an animal called by the Chinese Hi-Chi. This fabulous animal is supposed to have the power of distinguishing good from bad men, and it is said that it butts all bad people with its horns.

On the outer tunic of a nobleman there is embroidered in dark gold thread a back and breast plate with the device, in light gold thread, of a dragon with four claws at the extremity of each leg. In some instances, however, that is where the Imperial sanction has been obtained, the dragon is represented as having five claws on its legs. The device of a dragon is worn by dukes marquises, and earls; barons and baronets wear the device of a lion. Tippets or jackets, having deep gold borders, and embroidered with figures of dragons, are also worn by noblemen. Jackets of yellow satin are also bestowed by the Emperor as marks of distinctions upon officers both civil and military, who have rendered especial services to the state. The inner tunic is made of blue silk. It reaches from the neck to the ankles, and is confined to the waist by a sash or belt. The sleeves are to fit close to the arms, and the cuffs must resemble the hoofs of a horse in form. The inner tunic must have in front a row of five

buttons only. On these tunics the rank of the wearer is indicated by the number of dragons embroidered on them in gold thread. On the inner tunic of an officer of the first rank, nine dragons are embroidered. An officer of the second rank, has eight dragons on his tunic; an officer of the third rank, seven dragons; an officer of the fourth, fifth, or sixth rank, six dragons; and an officer of the seventh, or eighth rank, five dragons. The dragons have at the extremity of each leg four claws only.

The Shee-Wye, a class of officials always in attendance upon His Imperial Majesty, also wear tunics embroidered with figures of dragons. These officials are divided into four ranks or classes, and the dresses worn by the members of each class are similar to those worn by civil and military officers of corresponding rank. Officers or gentlemen of rank are not allowed to wear robes of a light or dark yellow colour without Imperial permission; nor are they allowed to wear the fur of an animal called Yune-Woo, which is, I believe, a dark-coloured fox. Court dresses can only be worn on occasions of state worship, or banquets; or on the celebration of the birth or natal anniversary of any member of the Imperial family; or on the first, fifth, tenth, fifteenth, twentieth, or twenty-fifth day of each month. The outer tunic of the court may also be worn by an official or gentleman of rank, when paying or receiving visits from officers of high rank. Besides the dresses I have described, there are what are termed rain-clothes. These must be of a bright red colour, for officials of the first rank. Gentlemen of the second or third rank must have a red hat and purple robes. Those of the fourth, fifth, or sixth rank must wear a hat with a purple border, and a red dress. For the seventh rank, the hat and cloak must be purple, and for the eighth or ninth rank, the hat must be purple with a red border. Rain clothes worn by military officers of various ranks are the same in every respect as those which are worn by civil officers of corresponding rank. With equal minuteness the laws prescribe the style of dress which graduates must adopt. The dress of a bachelor of arts is a long, light blue silk tunic with a purple border. It is girt about the waist of the wearer by a sash or belt. His boots are of satin.

The hat is similar in shape to that worn by officials and gentlemen. The dress of a master of arts consists of a long, dark blue silk tunic with a light blue border. It is bound to the waist by a sash or girdle. The hat and boots of a master are the same as those of a bachelor. The priests of the sect of Buddha are on no account allowed to wear silk dresses, except when performing certain sacred rites. Nor are they permitted to spread silk coverlets on their beds, or to have silk curtains round them. They must not use vessels made of silver or gold, or inlaid with mother of pearl. Their dress is very plain, and consists of a long grey cowl with loose flowing sleeves. In short, it appears to resemble in shape, the cowl of a Christian monk. The materials of which it is made are coarse fabrics. These remarks also apply to the priests of the sect of Taou.

The dress worn by the *οἱ πολλοί* consists of a jacket reaching to the hips, and a pair of wide trousers. These garments are made of cotton fabrics. In the winter season, a pair of cloth shoes, a pair of stockings, and a skull cap are added. Shopkeepers and respectable artificers wear cloth shoes, stockings, caps, trousers, and long blue cotton tunics, and, in some instances, a tippet or cape of black, or blue broad cloth. In summer, however, the cap is dispensed with, and a tunic of white calico, or grass cloth is substituted for the long blue cotton tunic. The gentry, in addition to their under garments, wear long plain or flowered tunics of silk. The colour is either blue, purple, claret, or buff. Tippets or capes of fur are also worn by them when the weather is at all cold. To the apex of the cap, which is also made of silk, a button of red silk cord is attached, and to the front border of it a false, or true pearl, or a precious stone is affixed. A person who has attained the age of seventy years, is allowed, if he be of good report, to wear a dress similar to that of an official of the ninth rank; and one who has reached the ripe age of ninety, and who is of good report, is permitted to wear a dress similar to that worn by an official of the seventh rank. Play actors, slaves, and bastards are denied this privilege, and they are also forbidden to wear silk dresses. They may, however, wear dresses made of what the Chinese call Kan-Chow. This fabric is woven of silk threads obtained from large silk-

worms which are not reared in houses, but feed, in their natural state, upon the leaves of oak trees. The skins of sheep and goats are the only furs which the sumptuary laws permit such persons to line their dresses with in winter. No ordinary citizen is allowed to wear a dress on which are embroidered in gold or silk thread, figures of dragons with five claws attached to the extremity of each leg. An offender would have to bear the cangue or wooden collar for a month, after which he would receive a flogging of one hundred blows. The people must not wear dresses embroidered with gold thread. They are permitted, however, to embroider their dresses with silk thread.

A lady when attending court, wears a hat precisely similar in shape and texture to that worn by her husband on such occasions. To the back of the hat, however, are attached two long silk ribbons, which hang down over her shoulders. A simpler hat is occasionally worn. The outer and inner tunics are of the same length. From the back of the neck-band of the outer tunic, two ribbons hang gracefully down. In front of her hat, a duchess wears three gold ornaments. Around her neck is a purple satin scarf which hangs down in front. The front portion of the scarf has, in the centre of it, a fringe of gold thread. Above this is the figure of a phœnix, and below it that of a dragon, embroidered in gold thread. Immediately above the fringe is fixed a large pearl. Three ear-rings are placed in the lobe of each ear, and from each ring hangs a valuable pearl. The outer tunic worn by a duchess, is of purple satin, and has a deep border of gold. On the front of the tunic, figures of two dragons are embroidered in gold thread, and on the back a figure of one dragon only. From the back of the neck-band are suspended two long silk ribbons, on each of which are sewn several precious stones or pearls. The inner tunic is of blue silk, and has a deep border of gold adorned with precious stones. On the front of the inner tunic a figure of a dragon is embroidered in gold thread. On each side of the tunic figures of four, on each cuff a figure of one, and on each sleeve figures of two dragons are embroidered. From the back of the neck-band of the inner tunic, two long ribbons are suspended, each of which is covered with pearls. The skirt worn by a duchess is of red satin. Upon it are

embroidered in gold thread several figures of walking dragons. The ordinary dress of a duchess consists of an inner tunic of blue silk, on which are embroidered in gold, figures of nine dragons; and an outer tunic, with figures of eight dragons. These representations are in the form of circles. The dress of a marchioness is very similar to that of a duchess, but is not so resplendent with bullion and pearls. The wife of a civil officer of the first rank wears a hat like that worn by noblewomen. Her outer and inner tunics are in form, texture, and colour, the same as those worn by a duchess. The device, however, which is embroidered in gold on her dress, is that of a red-headed egret. Like all other ladies of rank, she wears the device of the class to which her husband belongs. Wives of military officers, however, wear figures of birds, not of beasts, on their outer tunics. Their inner tunics are embroidered with dragons, the number of which is determined by the husband's rank. Thus the wife of a military officer of the first rank has eight or nine dragons embroidered on her inner tunic, and the wife of an officer of the seventh, eighth, or ninth rank has only five. Wives of gentlemen who are without rank, may wear vestments of silk, but they are not allowed to wear tunics, or head-dresses, or pearls like those of the wives of men of rank. Each lady is limited to one gold hair-pin, and to one pair of gold ear-rings. If they feel disposed they may wear silver hair-pins, and earrings, and rings of the same material in great profusion.[1]

We turn to the various emblems or insignia which officials and gentlemen of rank are allowed to use when passing in procession through the streets of a city. In the procession which accompanies an officer of the first rank residing at Pekin, the insignia are as follows:—one large red umbrella; two large

[1] Hair-pins were used at a very early period in China. The date given is B.C. 1122, when the Chow dynasty was reigning. In the first instance they were made of bamboo. In the reign of Siang-Wang, however, the eighteenth emperor of the Chan dynasty, in the year B.C. 651, hair-pins made of ivory were introduced to the notice of ladies of fashion; and in the reign of King-Wang, the twenty-fifth emperor of the same dynasty, hair-pins made of tortoiseshell were regarded as the most becoming of all. In the reign of Chi Hwangte, that is, about the middle of the third century B.C., hair-pins, made either of silver or gold, were held in great requisition. As the head of each gold or silver hair-pin was wrought so as to resemble a phœnix, these were called phœnix pins.

fans, in the centre of which are recorded in letters of gold the name and titles of the officer, and on each of which are painted four representations of the sun; four banners; four spears, and two yellow rods of office. In the procession of an officer of the second rank there are only three representations of the sun on each of the fans, and two spears are carried instead of four. Two of the banners which are carried have the figure of a dragon on the one side, and that of a tiger on the other; and the other two banners have the characters Tsing and Poo, which mean "clear the way," inscribed on each of their sides. An officer of the third rank has only two representations of the sun painted on the fans of his procession; and for the fourth rank, the fans are merely bespangled with gold. One fan only is allowed to officers of any of the remaining ranks. The processions are also regulated according to rank in some other respects. These processions only take place in Pekin, when an officer is leaving the imperial capital *en route* to a station which has been assigned him in one of the provinces. Officers of the various ranks, who reside at Pekin, are usually accompanied when riding through the streets by a certain number of equerries. An officer of the first rank is accompanied by ten equerries, two of whom precede him, while eight follow. An officer of the second rank is preceded by two, and followed by six equerries; an officer of the third rank is preceded by two and followed by four equerries; while an officer of the fourth rank is simply preceded by one. An officer of the fifth, sixth, or seventh rank is followed by one. A red tassel attached to the martingale of a horse indicates that its rider is an officer of one of the first four ranks. Tartar officers who are of the blood royal, the four high ministers of state who constitute the cabinet council, the presidents of each of the six boards, and officers also of the second rank, if aged and infirm, may when passing through the streets of Pekin, ride in state sedan-chairs. With these exceptions all other officers, and their immediate, retainers, ride on horseback, except when leaving Pekin, *en route* to a provincial station. An officer of the first, second, or third rank then rides in a sedan chair borne by four bearers. So soon, however, as the chair has passed beyond the gates of the city, eight bearers are appointed. To the sedan chair of an officer of

an inferior rank, two sedan-chair bearers are appointed on such occasions, and outside the gates of the city the number is increased to four. The sedan chair of the higher official is furnished with dark-coloured curtains, and the top of it is surmounted by a silver globe or ball. That in which an officer of lower rank rides is surmounted by a globe or ball of block tin.

Passing from the imperial capital to the provinces, let me note the nature and style of the insignia of office. To begin with the procession which accompanies a governor-general of a province, or provinces. When passing in his state sedan-chair through the streets of a city, there are borne in his train two large silk umbrellas; two banners, on each of which are representations of winged tigers; two rods of office, on the top of each of which, as an emblem of authority over the troops, is the figure of a clenched fist; two swords, each of which is supposed to resemble in shape the feather of a wild goose; two swords, the hilt of each of which is adorned with the head of an animal in brass; two yellow rods of office; two white rods of office, each of which is made of the branch of a tree called by the Chinese, Toong; two wooden boards painted red, on which are written in gold the characters Wooee and Pee, which are intended to warn persons who are riding in sedan-chairs, or who are bearing heavy burdens through the narrow streets, to turn aside and avoid meeting his excellency's cavalcade; two wooden boards painted red, on which in gold are the characters Shuk and Tsing, or Be respectful and silent; four spears, in addition to the two banners, and eight other banners on which are painted figures of dragons. The procession of a provincial governor is distinguished from that of a governor-general by the absence of the rods indicating military authority, by fans substituted for the banners with winged tigers, and by only two swords and two spears being carried. Similar points of difference indicate the lower rank of treasurers and judges of provinces, and of toutais and prefects. The sedan-chair of a governor-general or a provincial governor, or a Tartar general, or a commissioner of revenue, is borne by eight men. Provincial treasurers, provincial judges, literary chancellors, salt commissioners, toutais, and

A MANDARIN IN AN OPEN CHAIR.

prefects are limited to four bearers. The number of equerries is in each case, of course, regulated by rank. The procession is headed by lictors, who carry, some whips, and others chains, in their hands, and by men provided with gongs. At intervals the latter beat their gongs loudly, to announce the near approach of the great man who is passing through the city. The lictors also, at frequent intervals, and especially when passing through the gates of a city, call out, "Let all men keep silence." The busy hum which arises from the crowded mart is accordingly succeeded, for the time being, by a deathlike stillness. The custom reminds one of a similar practice in ancient Egypt. In the history of Joseph we read (Gen. xli. 43) that when Pharaoh had exalted that remarkable man to rule as a vice-roy over the people of Egypt, a herald went before him as he passed along the crowded streets, and cried aloud, "Bow the knee." In the procession which accompanies an officer of the fifth, sixth, or seventh rank, when he passes in his sedan-chair through the streets of a city, there are borne one blue silk umbrella, one fan, two white rods of office, two wooden boards on which in gold are the characters Shuk and Tsing, and four banners. The procession is headed by two lictors. Officers of the eighth and ninth ranks are entitled to one umbrella, and two rods of office. The procession is headed by two lictors, each of whom carries in his hand a bamboo rod.

A military officer of the first rank has for his insignia, two umbrellas; two fans; two banners on each of which are figures of tigers with wings; two staves each of which is surmounted with a clenched fist; two swords, the hilt of each of which is ornamented with the head of an animal in brass; two swords, each of which resembles in form the feather of a wild goose; two red boards on which in gold are the characters Shuk and Tsing; four spears, and eight green banners, to the top of each of which a streamer is attached. The procession is headed by two lictors, each of whom carries in his hand a bamboo, and by two gongmen. A military officer of the second rank and of the class Ching, has two battle-axes instead of the staves with the clenched fist; and he is not entitled to display the two swords which are shaped like the feather of a wild goose. The number of spears

is also reduced to two in this procession. Similar points of difference mark other gradations of military rank. The state sedan-chair of each military officer is preceded and followed by equerries and pedestrians, varying in number.

It is worthy of remark that the practice of carrying fans in official processions, as insignia of honour and power, is of great antiquity, and in early ages the custom was not confined to China alone. On the monuments of ancient Egypt are to be found representations of fans carried on the tops of long poles, just as to-day in China, before the mighty of the land.

There is little to be said about the retinue which accompanies the sedan-chairs of private individuals. A private gentleman or wealthy citizen is borne in his chair by four or two men, and is followed by four or two livery servants on foot; and his wife is borne in a chair by four or two men, and is followed by two or one female servant on foot.

The style and furnishing of sedan-chairs is also regulated by the sumptuary laws of China. The state sedan-chair of an official, whether civil or military, of all ranks, must be covered with green cloth. The fringe which is made to skirt the outside of the roof of the chair, and the curtains for the windows, must also be green. For the first three ranks, the ends of the poles or shafts may be tipped with brass moulded in the form of dragons' heads. For the fourth and fifth ranks, the ends of the poles may be tipped with brass moulded in the form of lions' heads. The ends of the poles of the sedan-chair of an official of any of the four remaining ranks, may be tipped with brass on which is engraven in relief representations of the clouds. On the top of each of the chairs in question is to be fixed a globe or ball of block tin. Blue cloth is to be used for the chair of a private gentleman, and the ends of the poles must be tipped with plain ferules of brass. Sedan-chairs, used by persons in the humbler walks of life, must be covered with cloth of a dark colour, and the ends of the poles or shafts perfectly plain.

In all Chinese cities there are public sedan-chair stands, at which chairs are let out on hire by the hour or day. In some parts of the empire, the proprietors have to pay a tax. I found this

to be the case in Nankin and Hang-chow, but it is certainly not so in the southern cities of China with which I am acquainted. Upon each taxed sedan-chair the name of the proprietor, and of the street in which he resides is painted in large Chinese characters. At Nankin, aged and infirm persons in the lower walks of life are borne from place to place in baskets, and at Eching I saw a respectable youth of twelve years of age being conveyed in this manner. Of the style and form of carts or carriages, a description will be found in another chapter. I may say here that the wheels of a cart or carriage of a man of rank, are placed not under the centre of, but at the extreme end of the cart. On the sedan-chairs and carts used by officials and people, there may not be painted or embroidered figures of dragons, or phœnixes, or indeed, representations of any imperial emblems.

This chapter would be incomplete without some special notice of state umbrellas. These are a conspicuous feature of Chinese processions. On the top of a state umbrella of a gentleman of the first or second rank must be the figure of a gourd, made of block tin. For the third and fourth ranks, the gourd must be made of wood and painted red. An official or gentleman of the fifth rank, displays a blue cloth umbrella with a gourd made of wood and painted red. In the case of the first four ranks, the umbrella must have three flounces; those who are of lower rank being only entitled to two flounces. It is interesting to observe that in other Eastern countries the umbrella has also its place among the insignia of high rank. It was, and is still, if I mistake not, one of the emblems of royalty and power throughout India, Persia, Arabia and other Asiatic countries, and in that portion of the great continent of Africa which is inhabited by the followers of the false prophet of Mecca. At the time Rome was giving laws to the world, it was used by the sovereigns of Egypt, since Mark Antony is censured for having united the eagles of Rome with the state umbrellas of the unfortunate Cleopatra.

> "Interque signa (turpe!) militiaria
> Sol aspicit cornopeum."

The masses are not allowed to use silk or cloth umbrellas only those made of oil paper. In this, as well as in other respects

the sumptuary laws are disregarded, for it is not at all unusual to meet people in the streets of a Chinese city carrying either silk or cloth umbrellas. Red silk umbrellas are occasionally presented by the people to distinguished officials.

From umbrellas to walking-sticks is a much greater transition in China than in our own country; but this has not prevented sumptuary legislators dealing with them. According to some Chinese authors, they were first used as far back as 2357 B.C., and, according to others, were introduced during the reign of Woo-wing of the Chow dynasty, who flourished 1122 B.C. That walking-sticks were used during the reign of Woo-wing, appears from a reference made to a prince named Chow-Koong, who used one in punishing an act of rudeness on the part of his son. During that period the use of walking-sticks was common to all classes of society. For some reason, however, their use was eventually restricted to men who were fifty years of age and upwards. The law, however, was very arbitrary, and prohibited men who were between fifty and sixty years of age from using their walking-sticks except when walking on their own premises! Those who were between sixty and seventy years of age were allowed to use them when walking through the towns and villages in which they resided, and only those upwards of eighty were at liberty to use them wherever they went. During the after-Liang dynasty, A.D. 903, a law which allowed all aged and infirm persons to use walking-sticks was established. I may remark, in conclusion, that precepts not dissimilar to some contained in the code of sumptuary laws framed by Zaleucus, the famous legislator of Locris, are at this very time observed in China. For example, it is enacted that no respectable spinster of the lower orders of society shall wear apparel similar to that which is worn by ladies of rank and fashion. Those, however, who are not respectable may do so, as in Locris a ruffian might wear the gold ring which was denied to the honest man; and in China all prostitutes who reside in cities and towns, wear gold bracelets and embroidered dresses, and paint their faces, like virtuous women of the upper classes.

CHAPTER XVI.

AMUSEMENTS AND SPORTS.

THE Chinese appear to appreciate the drama quite as much as the more civilized nations of Europe. Their dramatic entertainments appear to be connected in many instances with their idolatrous worship, and in front of the principal temples there are permanent stages upon which the plays are performed at festivals. It is not unusual for sick persons to vow in the presence of certain idols that, should their lives be spared, they will give dramatic entertainments in honour of these deities. To such entertainments the people are of course admitted gratuitously; but no seats are provided for them. There are societies or companies, however, who hire actors and give theatrical representations both to amuse the masses and to make money. Each society must include one or two persons who have taken literary degrees, and each is held responsible for the peace and good order of the spectators. Stage plays are generally acted in large tents, as among the ancient Romans. These tents, made of large bamboo frames covered with matting, are in the form of squares. Three sides of the square are occupied by rows of benches for the spectators. Behind these, immediately in front of the stage, there is a gallery for ladies. There are different classes of seats, and the prices of admission vary accordingly, some of the benches having a rest for the back, and others having none. As theatres are made of bamboo or matting, there is great danger from the displays of fire-crackers, which sometimes take place during a performance,

as representations of thunder and lightning. In 1844, a large theatre in the vicinity of the literary chancellor's yamun at Canton, caught fire, and, as it was densely crowded with spectators, upwards of two thousand persons perished. Their charred bones were afterwards gathered together and buried in a common grave beyond the north-east gate of the city. A similar accident occurred in a small theatre at Whampoa, in 1853, when thirty persons, chiefly women with small feet, perished.

In every large town there are several companies of actors, each consisting of ten, twenty, or a hundred persons. Though they afford much gratification to the people, actors are ranked so low in the social scale, that their children are not allowed to present themselves for literary distinctions, which, of course, prevents them ever attaining to any high position in the state. When boys, they are bought by the conductors of companies and sent to dramatic schools, where they are carefully instructed in all the mysteries of their art. They are very harshly treated at these seminaries, and disobedience is visited with very severe punishment. Should a refractory youth die under the hands of a master, no notice whatever is taken by those whose duty it is to administer justice. A Chinese parent named Lee once called upon me, to ask me to give advice to his son, who, much against his father's wish, was bent on selling himself to the manager of a company. The youth, with whom I had two or three interviews, was deaf to all entreaties, and eventually entered a dramatic school, where I afterwards learned he was very cruelly treated by the man to whom he had deliberately sold himself for a small sum. On visiting the school, I found him engaged in learning the use of the sword and spear, his instructor having settled that the *rôle* of a soldier suited him best. The usual period of instruction is one year, at the close of which the youths are expected to take part in any plays which may be performed. They are regarded by their purchasers as little better than beasts of burden, and receive for their services only food and clothing. Their period of servitude, however, lasts only for six years, after which they may claim their discharge. If sufficiently influential, they form companies of their

own ; otherwise, they engage themselves to managers at a tolerably remunerative salary. As a rule, women are not allowed to appear on the stage. Female parts are well sustained by men, and their presence does not seem required. There are, however, schools in which females, generally of dissolute habits, are instructed for the stage.

The usual hire for a company of players is from twenty to one hundred dollars a-day. They are frequently rewarded during the performance of a play by presents of food, such as roast pigs, or offerings of money. I have seen a present of roast pigs carried across the stage by the servants of the donor at the very time the most pathetic part of a play was being performed. The gifts are no sooner received than one of the performers not engaged in the play attires himself as a deity, and, coming before the audience with a graceful salutation, unfolds a scroll with an inscription in large characters expressive of the thanks of the company for the presents received. These substantial expressions of approbation may remind the reader of the *corollarium*, or reward given to actors amongst the ancient Romans.

The plays which appear to be the most popular, are those which relate to the history of ancient times, for, like most of the plays of the immortal Shakespere, the productions of the dramatic writers of China are in a great measure historical. The leading principles inculcated are those of loyalty to the throne, filial piety, and entire devotion to the gods of the land. Generally they exalt virtue and condemn vice. What refers to the vices of the age is clothed in very unchaste language, and the acting is attended with coarse and sometimes indecent gesticulation. Performances are accompanied by vocal and instrumental music, the musicians being arranged on the background of the stage. There is no curtain, and the movements of the scene-shifters are witnessed by the spectators. The dresses of the actors are generally of the most elegant and costly description, especially in the theatrical companies of the southern provinces.

In 1861, at Whampoa I witnessed a play the plot of which was laid in the Sung dynasty, that is, about five hundred years ago. Its purport was to set before the minds of the people the

great advantages and blessings which attend the exercise of filial piety, an addiction to literary pursuits, and entire devotion to the gods. Let me give the following *résumé* of the play:—A youth, named Laee Mung-ching, though born in a humble station in life, was conspicuous alike for his filial piety and studious habits. When his parents were old and no longer able to labour for the common necessaries of life, he resorted daily to a Buddhist monastery, to beg the crumbs which fell from the table of the monks. The monks, at last growing weary of his repeated importunities, told him to discontinue his visits, and presented him with a small sum of money as a parting gift. With this he purchased a small quantity of rice and a bundle of firewood. On his way home he was attacked by a large dog, and in his terror dropped the rice, which was quickly devoured by some fowls. Upon his return home, he related his disaster to his parents, who at the time were perishing with hunger. Eventually they died of starvation, and, in order to obtain funds for the decent interment of their remains, the son was constrained to sell his wife. As he sallied forth with her having this object in view, an aged man chanced to pass that way, whom he accosted. The old man entered into conversation with him, and, hearing his tale, agreed to become the purchaser of his wife. Returning home with her newly-acquired husband, the bride did not dream of the good fortune which was about to befall her former lord. But his filial piety, and the numerous though very small pecuniary offerings which his parents had made in their lifetime to funds established for the repair and erection of temples, were not forgotten by the gods. In the course of a conversation the aged man informed her that he was formerly the head of the Buddhist priesthood, and that he resided in that capacity, for many years, in a temple which had been erected and endowed by the ancestors of the very man whose wife she had recently been. These words were no sooner uttered, than he ascended towards the heavens, passing out of sight. The poor woman was greatly alarmed, and concluded that the person with whom she had been conversing was an angel. She retraced her steps, and had not gone far, before she met her sorrowing husband. He was surprised

at her unexpected return, and still more so when she related what she had just witnessed. They resolved, however, to hasten home, to expend the money they had acquired, in the due celebration of the obsequies of their parents. When they had reached the threshold of their cottage, they found their parents restored to life, and surrounded by every comfort. Their good fortune did not stop here. Possessing great abilities, the young man soon made himself master of the classics, and eventually succeeded in attaining the highest literary distinctions, and the most important political positions of the empire.

Chinese plays are of great length, and not unfrequently take up three days and nights in acting. Besides theatrical representations on the part of professional performers, families of respectability frequently amuse themselves by private theatricals. Amateur companies are formed by young gentlemen, many of whom display great dramatic power. These entertainments take place in the large family residences, and are seldom witnessed by Europeans, excepting, of course, by those who have succeeded in becoming well acquainted with native families of wealth and respectability.

With the view of preventing actors from performing obscene plays in Canton, the following edict was issued by Wong, the Provincial Treasurer:—

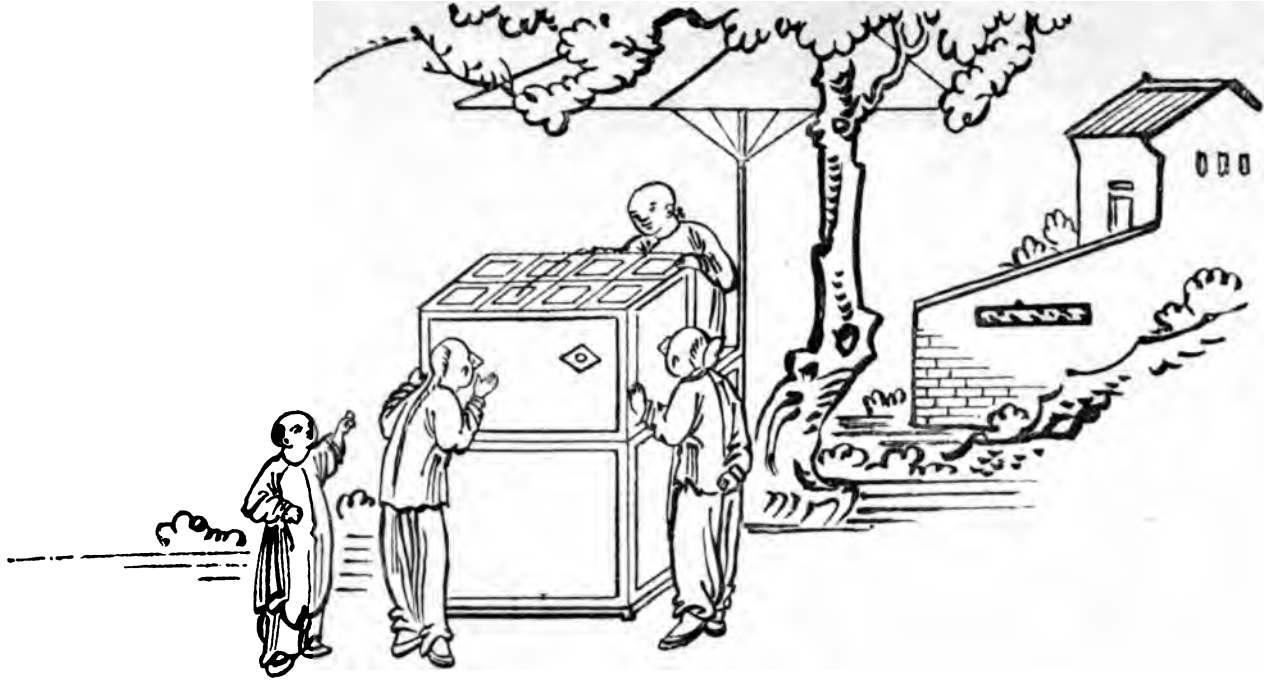
"I, Wong, Provincial Treasurer, hear that the people of Canton are exceedingly fond of dramatic representations. Why? Because they deem it necessary when worshipping the gods to render them all honour by having dramatic representations. Theatres are, therefore, a source of much rejoicing to the people, and to prevent such things there are of course no laws. It is, however, very necessary that plays should be performed which have a tendency to cause men to worship the gods, to make them true and faithful to the throne, and dutiful to their parents. To represent on the stage lewd plays, is the surest way to destroy morality. Many of the gentry are greatly shocked to find that such plays are not unfrequently performed, and they at the same time state, that in the performance of such plays, actresses usually take parts. They have, therefore, called upon me to put a stop to such obscenities. I therefore command all managers of theatres to take care that, in future, such abominations be not tolerated. I inform them further that should they

neglect to carry out my views I shall not only apprehend but severely punish them. Tung-chee, 8th year, 7th day, 10th month."

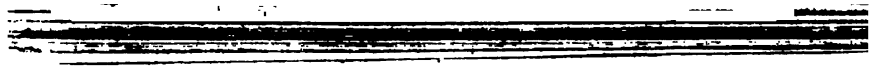
Another kind of amusement known to the Chinese, which may be mentioned in this connection, is marionettes. Puppet-shows are generally held in front of temples in honour of goddesses, and are attended, as a rule, by females only. Sometimes they take place in the houses of the gentry, for the especial gratification of the female members of the household. I have seen an historical play well sustained by the expert employment of such images, the men behind the scenes giving the dialogue.

I have observed that such shows are generally attended by females only. I may mention an exception to this rule. At Yong-mak in the district of Heong-shan, I attended a representation of this kind at which the spectators were all men. It was given in honour of the god of the markets. A friend accompanied me, and we took up our position at the end of the theatre, immediately opposite the stage. No sooner had the news of our presence spread, than all the spectators turned their backs upon the performance, and gazed with wonder on the two barbarians who had joined them. A somewhat similar scene occurred when, in 1862, I visited the town of Loong-keng, a small country town at the extreme point of the long and mountainous district of Tsung-fa. Two travelling companions and myself entered the town together. We were much surprised at the emptiness of the streets, and found on inquiry that all the inhabitants were at the play. We had not ridden far through the streets, when we found ourselves in sight of the theatre. The news of our arrival spread, and the spectators at once left the delights of dramatic fiction to gaze upon a startling novelty in real life. We were the first Europeans the inhabitants had ever seen, and literally we proved as "good as a show."

At Soo-Chow, I saw a puppet-show, the marionettes in which were exceedingly small. The figures were set in motion by strings from above the stage, the others I have described being worked from behind the scenes. Whilst the show was going on,



A PEEP-SHOW.



an incessant clamour was kept up by beating gongs. A puppet representing a Chinese soldier armed with a shield and sword, was made to go through the sword exercise with admirable precision, and a spearman was made to perform his evolutions with equal success. A contest eventually took place between these warriors, and it was so well sustained that the spectators became quite excited. Victory after a severe tussle, fell to the spearman. Another puppet was made to represent an old fisherman walking along the sea-beach in pursuit of a stranded fish. The fisherman, who was provided with a basket, made frequent ineffectual endeavours to place it over the sprawling fish. The fish at last escaped into the water, and the fisherman, ignorant of the fact, put his hand into the basket, and groped for his missing prey. The cleverness with which the movements of the fisherman were executed excited great applause.

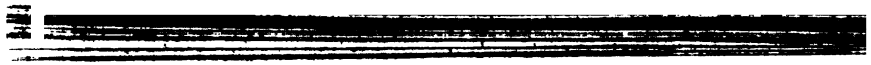
The musical attainments of the people are at such a low ebb that I had almost written there are no concerts in China. Vocal and instrumental entertainments, however, are given at the celebration of the natal anniversaries of several of the minor deities. These entertainments, which are held in mat houses erected in front of the temples, succeed each other during three consecutive days and nights, and appear to afford great delight to large audiences. The Chinese enliven their summer and winter evenings by song. Towards the close of the day, numbers of blind women, neatly dressed, and guided by aged women, may be seen traversing the streets. They are professional singers, and are invited into the houses and shops of the citizens, where, for small sums, they will sing nearly the whole night long. As artificers of all kinds are very industrious, and often work up to a late hour, their employers sometimes call these women into their shops to amuse them. I have seen a number of cobblers diligently plying their task, with a singing woman seated in the corner of the shop lightening their labour by her songs.

Pyrotechnic displays are very popular. The fireworks consist of catherine wheels, burning moons, fiery flowers, and bright

stars. Graceful pagodas are also outlined, and, by means of puppets, scenes are represented in which emperors hold *levées* officials preside over courts of justice, generals review troops, and ladies lounge in garden bowers.

Conjurors are a tolerably numerous class, and they perform many of the tricks with which the fraternity in Europe seek to amuse their audiences. In my travels I met occasionally with strolling gymnasts, whose performances equalled those of the kind which are common in our own country. One of the most remarkable of these performers threw a bamboo pole thirty feet long and decorated with small banners, into the air, caught it upon his head, chest, shoulders, or hands, and balanced it for a considerable time with the greatest ease. Before receiving it on his head he put on a thickly padded cap. At Pekin, I saw young men, evidently of great strength, amusing themselves by throwing a large stone into the air, and catching it as it fell by a ring which was attached to it. The feat was performed with much ease and grace. Others, also for their own amusement, threw an earthenware vase at each other, the person at whom it was thrown catching it on his elbow, or shoulder, or head. At Hankow, I saw a female with remarkably small feet, going through a tight-rope performance. With a balancing pole in her hands, she executed a graceful dance on the rope, amid the clanging of cymbals and beating of gongs. At Tien-tsin I was amused by a singular procession of children on stilts. The children were beating tom-toms, and showed great ease and grace in their movements. Two men who headed the procession beating tom-toms solicited alms from the passers-by. At Pekin, I engaged the services of a ventriloquist, who, with great skill, represented a conversation between a farmer and his wife on the one hand, and their cow-herd, swine-herd, and dairy-maid on the other. The lowing of the oxen and the grunting of the swine were also admirably rendered. Peep-shows are to be met with in almost every town. In Canton and other southern cities, they are very small; in the central provinces they are very large, such shows being provided with ten or fifteen large circular peep-holes. Those which I saw at Hankow and Soo-Chow

ATHLETES.



were so large as to resemble tents of drill. Obscene pictures are, it is said, exhibited in these shows.

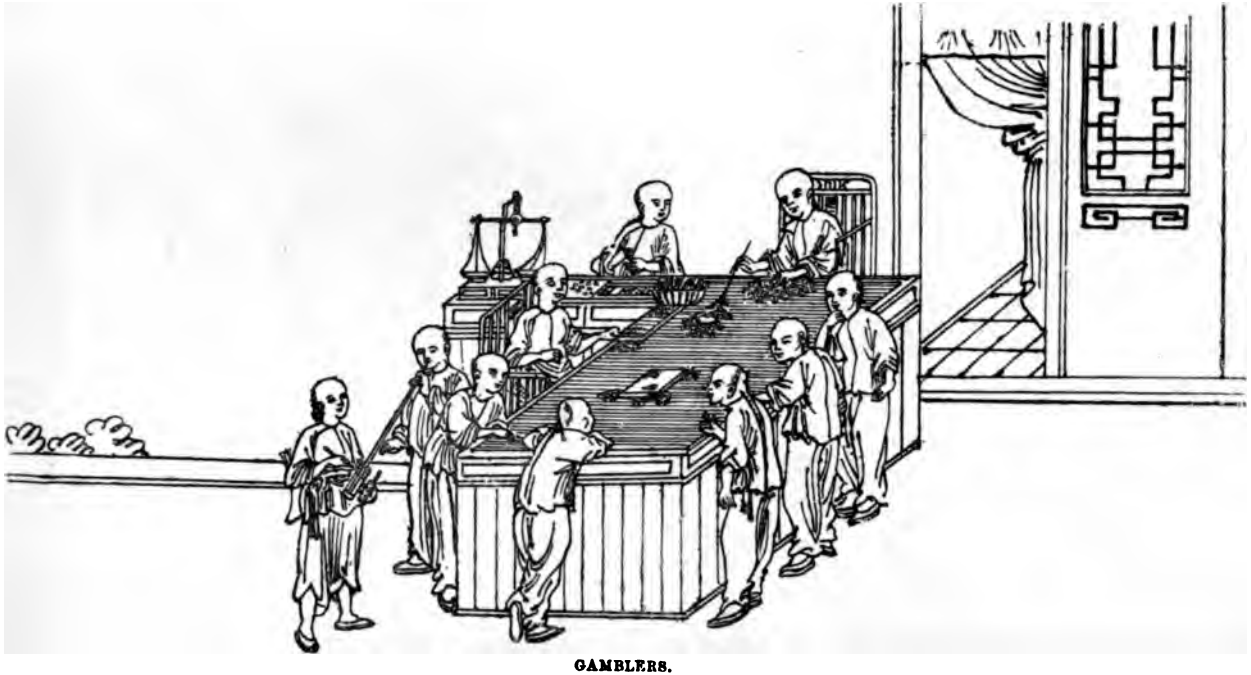
No amusement is more popular among the Chinese than gambling. The inordinate love of play is so deeply rooted in the breasts of the people that men and women of all classes of society, and of almost all ages, are gamblers. The gaming-houses are numerous everywhere, and are thronged with players from an early hour in the morning until a late hour in the evening. Even fruit-stalls are turned into gaming tables, and it is scarcely possible to pass one of them without finding it surrounded by boys of tender age, gambling for its tempting stores. The boys cannot resist a throw of the dice, although they know that the chances are greatly in favour of the fruiterer.

Gambling is, of course, forbidden by law. It is tolerated, however, by the depraved rulers of the people, who derive, monthly, considerable sums of money from this source. Indeed the Namhoi and Pun-Yu magistrates at Canton have actually converted some spare rooms near the outer gates of their respective yamuns into gaming-houses. When on a visit to the district cities of Loong-moon and Tsung-Sheng, I observed that the rulers of these cities had resorted to a similar device. In general, however, gaming-houses are in back or side streets, as the more respectable and wealthy tradespeople object to such establishments in their neighbourhood. In 1861, all the shop-keepers living in the street called Su-shee-Kai, at Canton, closed their shops, and refused to open them until the governor-general of the province, whom they had memorialized on the subject, promised to issue an order directing the district ruler to close a gaming-house which he had permitted to be opened in the street. I remember a similar circumstance in a street at Honam, named N'goo-chow-Kai. When on a visit to the prefectoral city of Eng-chow-Foo, or Woo-chow-Foo, in the province of Kwang-si, I found that the objection of the citizens to gaming-houses was so strong that they had succeeded in prevailing upon the prefect to insist on all such establishments being upon the water. Several large chops, resembling floating houses, were at anchor in the river for the purpose. The objection to gaming-

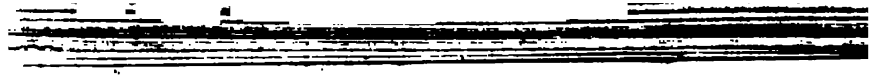
houses on the part of wealthy tradesmen, does not arise from the fact that they do not gamble themselves, but from a fear lest a number of needy and abandoned persons should assemble in such establishments, and plunder the neighbouring shops.

Gaming-houses are of various kinds. Those which are called Tan-Koon are conducted by a joint-stock company, consisting either of ten or twenty partners. Such houses consist of two apartments. In the first of these is a high table, on the centre of which is placed a small square board. The four sides of the board are marked respectively one, two, three, and four. For the game played in this apartment the presence of three of the partners is necessary. The first is called the Tan-Koon or the croupier; the second the Tai-N'gan, or shroff, who sits by the side of the former, with his tables, scales, and money drawers, to examine and weigh the money which may be staked; and the third, the Ho-Koon, who stands by the table, keeps account of the game, and pays over the stakes to the rightful winners. The gamblers stand round the high table, and the Tan-Koon, or croupier, places a handful of cash on it before him. Over the heap he immediately places a tin cover, so that the gamblers cannot calculate the exact number of the cash. They are now called upon to place their stakes at any of the sides of the square board in the centre. When this has been done, the Tan-Koon removes the cover, and, using a thin ivory rod a foot long, proceeds to lessen his heap by drawing away four cash at a time. Should one cash remain, the gambler who placed his stake on the side of the small square board which is marked one is declared the winner. If two cash remain, he saves his stake; and in the case of three remaining he is allowed the same privilege. If, however, four cash remain, he loses his stake. This game is called Ching-tow, and the gambler, as the reader will perceive, has one chance of winning, two of retaining his stake, and one of losing it.

A second game played at the same table is called **Nim**. At this game the gambler has one chance of winning double the amount of his stake; two chances of losing it, and one of retaining it. Should he place his stake on the side of the board



GAMBLERS.



marked two, and two cash remains upon the Tan-Koon removing his heap by four at a time, his winnings are double the amount of his stake. If three cash remain of the Tan-Koon's heap, the gambler retains his stake; if either one or four remain, he loses. A third game played at this table is called Fan. In it the gambler has one chance of winning three times the amount of his stake, and three chances of losing it. A fourth game at this table is called Kok. The rule observed in it, is to place the stake at one of the corners of the board, that is, between any two of the numbers. Should the croupier's remainder correspond to either of the numbers between which the stake is placed, the gambler wins a sum equal to his stake. Should the remainder correspond to one of the other two numbers, he loses.

In the inner apartment of these establishments the stakes are all in silver coin, whereas in the ante-chamber cash only—from fifty up to several hundreds—are played for. Three partners are also required to conduct the games in the inner room. As the stakes are very heavy, they are not placed on the table, lest the vagabonds who are in the habit of resorting to the first apartment in large numbers should rush in and sweep them away. It is customary, therefore, to use Chinese playing cards to distinguish the gamblers; also, corresponding cards from another pack to represent their stakes. The stakes are carefully noted down by the Ho-Koon, to avoid disputes. In spite of this, disputes are not uncommon, and I may add that the only stand-up fight which I ever witnessed during my long residence in China, occurred at the door of a gaming-house at Pit-kong, between the keeper of it and a disappointed speculator.

The proprietors of these gaming-houses realize large sums of money, and the gamblers are frequently ruined, and, driven into desperate courses, often end their days in prison. Sometimes they lose not only all their money, but the clothes they are wearing. On one occasion, passing the door of a gambling-house near the temple of the Five Genii, at Canton, I heard a great noise. Entering the establishment to ascertain the cause I found the conductors of the games actually engaged in stripping the clothes off a man who had staked and lost them. The

unfortunate man was then dressed in gunny-bags[1] and turned into the street.

Seven per cent. of the gamblers' winnings go to the proprietors to defray the expenses, which are very great in consequence of the large monthly sums paid to the mandarins.

Sometimes females of bad character conduct gaming establishments. When detected they are put down by the strong arm of the law.

Another mode of gambling is that called Koo-yan or "the Ancients." It is also known under the name of "Flowery Characters." This game is said to have originated in the department of Chun-chow, and was introduced into Canton in the twenty-eighth year of the reign of Taou-kwang. By the "ancients" is meant a number of names and surnames by which thirty-six personages of former times were known and recognized. These names are divided into nine different classes, as follows:—

I. The names of four men who attained the highest literary distinctions.

In a former state of existence, these men were respectively, a fish, a white goose, a white snail, and a peacock.

II. The names of five distinguished military officers.

These men were once, respectively, a worm, a rabbit, a pig, a tiger, and a cow.

III. The names of seven successful merchants.

These men were once, respectively, a flying dragon, a white dog, a white horse, an elephant, a wild cat, and a wasp.

IV. The names of four persons who were conspicuous for their uninterrupted happiness on earth.

These were once, respectively, a frog, an eagle, a monkey, and a dragon.

V. The names of four females.

These were once, respectively, a butterfly, a precious stone, a white swallow, and a pigeon.

[1] Gunny is a strong coarse kind of sacking. [ED.]

VI. The names of five beggars.

These were once, respectively, a prawn, a snake, a fish, a deer, and a sheep.

VII. The names of four Buddhist priests.

These were once, respectively, a tortoise, a hen, an elk, and a calf.

VIII. The names of two Taouist priests.

These were once, respectively, a white egret and a yellow streaked cat.

IX. The name of a Buddhist nun who was once a fox.

The game is played as follows. The gambling company select a person who has an aptitude for composing enigmas, to whom they pay a very large salary. New enigmas are constantly wanted, as the houses where this game is played are open twice daily, namely, at 7 A.M., and again at 8 P.M. Each enigma is supposed to have a reference to one of the creatures enumerated, whether beast, bird, fish, reptile, or insect. So soon as an enigma is composed, it is printed, and several thousand copies are sold to the people. The sale of these enigmas must prove in itself a considerable source of revenue. When a purchaser of one of them thinks he has found out the creature to which it refers, he writes his answer on a sheet of paper. At the hour appointed he hastens to the gaming-house, generally a large hall, where he presents his answer, and the sum of money which he is prepared to stake, to a secretary. When all the answers and stakes have been received, the managers of the establishment retire to an inner chamber, where they examine the answers and count the stakes. The secretary records the names of those who have answered correctly, while his partners wrap up the various sums of money which the successful conjecturers have won. All this time there is suspended from the roof of the chamber where the speculators are assembled, a scroll folded up, and containing a picture of the creature to which the enigma alludes. When the winners' stakes have been prepared for them, the secretary enters the hall and unfolds this scroll. So soon as the picture is seen, it is greeted with a loud shout of exultation from the successful few, and with murmurs of discontent from the many who have guessed wrong. It is hardly necessary to add that the managers take

care to provide riddles of such an ambiguous character, that the majority are always wrong in their conjectures. The amount staked in these places is limited.

Ladies lose large sums of money at such establishments. As they are not allowed to appear in public, they are generally represented at them by their female slaves or servants.

Large sums are daily lost by men, women, and children of all classes, in a game called Ta-pak-up-pu, or "strike the white dove." A company is formed, consisting of fifty partners having equal shares. One is selected to act as an overseer, and, for reasons which will presently appear, he is made to live in strict retirement. A sheet of paper on which eighty Chinese characters, respectively signifying heaven, earth, sun, moon, stars, &c., is given to him. With this sheet he enters a private apartment, and remains there without communicating with any one for several hours, during which he marks twenty of the characters with a vermilion pencil. The sheet is then deposited in a box, which is at once carefully locked. Thousands of sheets of paper containing eighty similar characters, are then sold to the public. The purchasers mark ten of the eighty, and take their papers next morning to the gaming establishment to have them compared with that marked by the overseer. Before they give them up, they make copies of them, which they retain. When all the papers have been received, the box which contains the overseer's paper, and which stands conspicuous on a table, is unlocked. The gambler's papers are then compared with the overseer's paper. If a gambler has marked only four of the characters selected by the overseer, he receives nothing. If he has marked five of them, he receives seven cash; if six, seventy cash; if eight, seven dollars; and if ten, fifteen dollars. A person wishing to gamble can buy as many as three hundred copies of the gambling sheet, but he must mark them all alike. There are never more than two such establishments in large cities such as Canton, and the winnings of the firms conducting them must be very great, to judge from the number of sheets sold daily.

In cities, there are also houses in which card-playing for very high stakes takes place both by day and night. Many persons are there brought to ruin. To elude the vigilance

of the authorities these establishments are more or less private; but card-players experience little or no difficulty in finding out such haunts of vice. A private residence was used for the purpose in the neighbourhood of a Chinese house in which I resided for six years. I was induced to visit it on one occasion, and found in it gentlemen card-players with several female companions. The latter were not engaged in the game, as it is altogether contrary to Cantonese notions of propriety that women should play cards with men. In the cities of Nankin and Kam-poo-sheng, I saw to my astonishment men and women playing together, and on making inquiries I found that a similar custom prevails at Shanghai. Cards are a very popular amusement with all classes.

A mode of gambling by means of three thin short rods, like ordinary chop-sticks, is sometimes practised. The gambler holds the three rods in his right hand, taking care to conceal them at one end by the compression of his palm. He has previously attached a sum of money to one of the sticks. His antagonist places an equal sum of money on the opposite end of one of the rods; and, should he place it on the rod to which the person holding the sticks has attached his stake, he wins it.

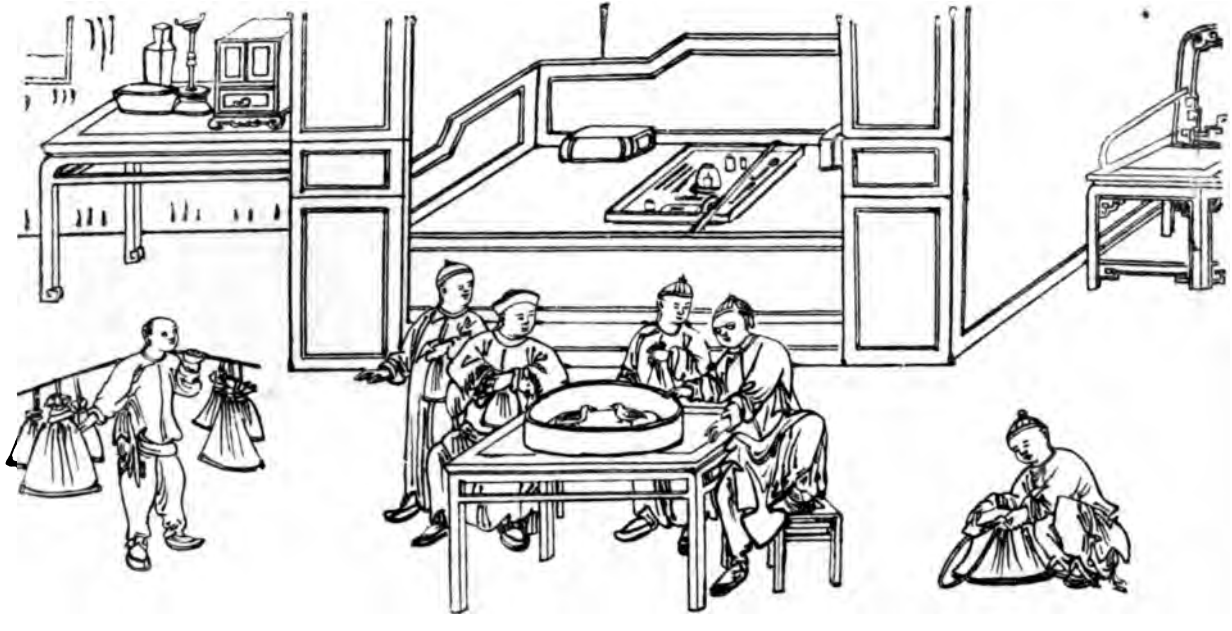
Gambling by means of oranges is also greatly practised by the Cantonese. This takes place, as a rule, at fruit-stalls, but it is practised in private houses. A man bets that an orange contains a definite number of pips. The orange is then cut into pieces and the pips are counted. At a fruit-stall the fruiterer pays five cash to a lucky guesser for each cash he may have staked. An unfortunate speculator pays the value of the orange, and in addition, five cash for each cash he may have staked. At fruit-stalls it is also usual to gamble for sticks of sugar-cane. The cane is placed in a perpendicular position, and he who succeeds in cutting it asunder from the top to the bottom with a sharp-edged knife, wins the cane from the fruiterer. Should he fail, the fruiterer retains his sugar-cane, and wins more than its value in money.

Gambling by means of a joint of meat, or pork, or a fish, is a very common pastime in the winter season. The joint or

fish is suspended from the top of a long pole, and bets are made as to its weight. At Tien-tsin it is very common to gamble for viands and fruits. The butcher, or poulterer, or fruiterer, provides himself with a long bamboo tube, into which he places several small wooden rods, some with a number or mark on them. Should the speculator draw a rod on which there is no number he loses his stake. Should he draw a rod on which a number is marked he receives a corresponding prize.

In the summer months, cricket-fighting is a very popular sport in the southern provinces. These insects are found in large numbers on the hills there, and men capture them by night. For this purpose they take with them Fo-lam or fire-baskets. These are made of iron rods, and during the time they are being used, a fire of fir or cedar wood is kept burning in them. Sometimes the cricket-hunters drive the insects out of their holes by pouring in water on them. Sometimes they endeavour to entice them from the nest by placing a fruit called "dragon's eyes" at its entrance. Crickets which chirp loudly are regarded as the best fighters. The crickets when captured are kept singly in earthenware pots, at the bottom of which is a small quantity of fine mould, and a very small cup containing a few drops of water for the insects to drink out of and bathe in. Their food consists of two kinds of fish, called Man-yu and Kut-yu. Insects called Loo-kum-chung, Tun-tsit-chung and Pin-tam-chung are occasionally given to them. They get honey to strengthen them, and other items of their diet are boiled chestnuts and boiled rice. For two hours every night a female cricket is placed in the pot with the male. Smoke is supposed to be injurious to their health, and the rooms in which they are kept must be perfectly free from it. A charm or mystic scroll to avert evil influences, is sometimes placed on the crickets' pot. If they are sick from overeating, red insects called Hun-chung are given them. If the sickness arises from cold, they get mosquitoes; if from heat, shoots of the green pea plant. Chuk-tip or bamboo butterflies are given for difficulty in breathing.

At the cricket-pit, which the Chinese call Lip, the insects are matched according to size, weight, and colour. The stakes are



QUAIL-FIGHTING.

in some cases very large. It is, however, generally supposed by the government that they consist of presents of sweet cakes. A cricket which wins many victories is called Shou-lip or conquering cricket, and when it dies it is placed in a small silver coffin and buried. The owner believes that the honourable interment brings him good luck, and that good fighting crickets will be found next year in the neighbourhood where the cricket lies buried.

The places most notorious for cricket-fighting are Fa-tee, in the immediate vicinity of Canton, and Cha-pee, near Whampoa. At these places there are extensive mat sheds divided into several compartments. In each compartment there is a table with a small tub on it in which the crickets fight. The sum of money staked on the contest is lodged with a committee, who deduct ten per cent. and hand over the balance to the person whose cricket has won. He is also presented with a roast pig, a piece of silk, and a gilded ornament resembling a bouquet of flowers. This decoration is placed by the winner, either on the ancestral altar of his house or on a shrine in honour of Kwan-te. In order that betting men may be made acquainted with the merits of the crickets matched against each other, a placard is posted on the sides of the building setting forth the various stakes won by each cricket. The excitement manifested at these matches is very great, and considerable sums of money change hands. Crickets which display great fighting powers are not unfrequently sold for large sums.

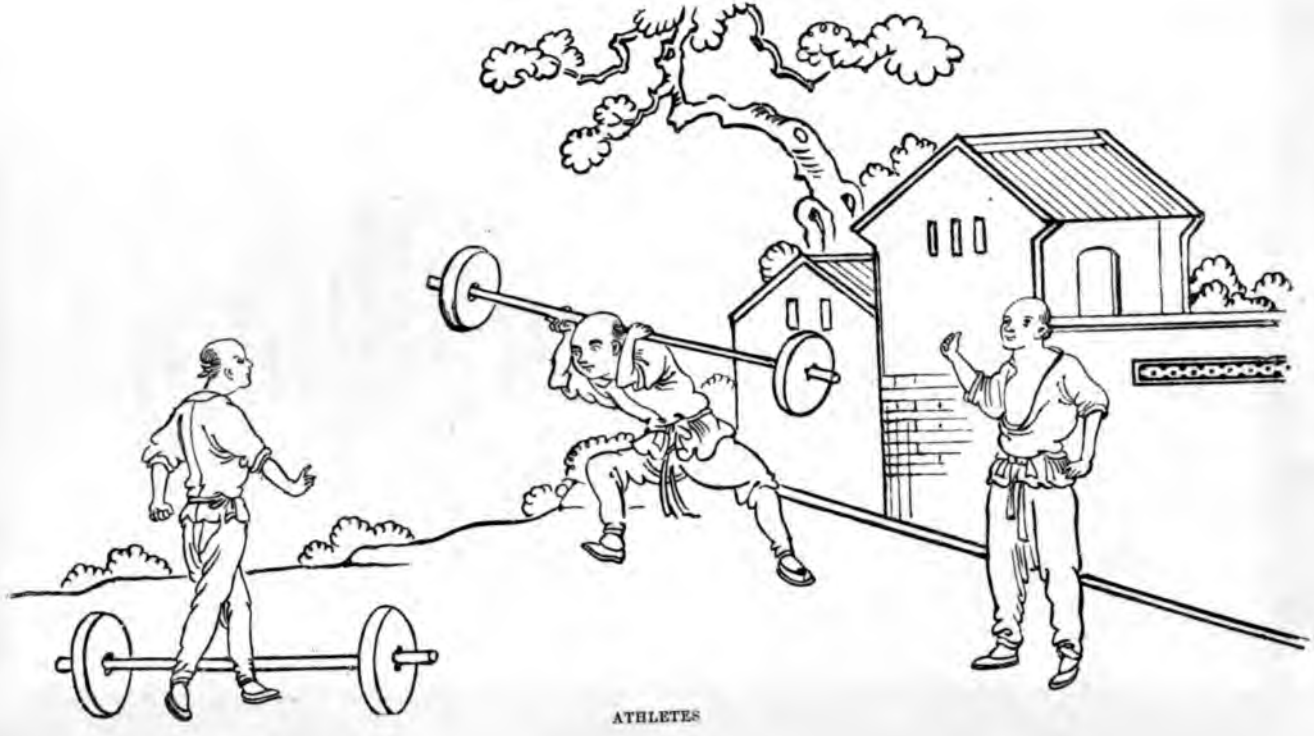
During the winter months quail-fighting is a favourite sport. The pits in which these birds fight are like the cock-pits once only too popular in England. Great pains are bestowed upon the quails by those who train them. The trainer first destroys the tympanum of the bird's ear by blowing upon it through a small tube. This is to make it deaf and insensible to the noise caused by the spectators when witnessing a well-contested struggle. The bird is washed daily in warm water to make it lean and active. The quail pits are generally very small. They and provided with two or three tiers of galleries, in which the spectators have to stand in a stooping posture. In the centre of the pit, on a table, is a tub with low sides, into which the quails

are put. Before the struggle begins, the birds, one after another are placed on the table, to give the spectators an opportunity of judging of their respective merits. Two birds are placed, one in a blue and the other in a yellow bag. The spectators are then called upon to make their bets, which are carefully registered by a secretary. The stakes are placed in the hands of an umpire, who hands them over to the winner when victory has been declared. Whenever the birds find themselves facing each other in the tub, a fierce encounter ensues. The fight, however, does not last many minutes, the vanquished invariably seeking safety in flight.

The Pan-Kow, or wild pigeon, the Chu-Shee-Cha, and the Wā-mee are also kept for fighting. Contests between these birds take place not so much in public pits, as in the dwelling-houses of the more respectable citizens, and large sums of money often change hands over them.

The Chu-Shee-Cha is so-called in consequence of its natural propensity to feed upon the dung of pigs. Great pains are bestowed upon fighting birds by their owners to prepare them for the fighting season. They are fed at one time with rice mixed with the yolks of eggs. At another season—midsummer—white insects taken from boiled rice which has been exposed to the sun, are their food. Maggots from dogs' flesh which has been cut into very small pieces and dried in the sun and pounded, are given to them at other times. Immediately before the fighting season, which is in spring, *gensing* is given. Annually at Loong-kong a large mat-shed is erected in which the birds are made to fight mains. Round it are hung cages containing the birds, which fill the air with their warbling.

The fighting birds called Wā-mee also receive much attention. Each bird of this description is kept in a high cage in which a small bridge or table is placed as a perch. They are fed with rice and the yolks of eggs and a small quantity of sand well mixed together. Each day during the summer, their cages are placed in tubs of water so that they may wash themselves, which they do apparently with much delight. To induce the cock birds to fight it is necessary to place a hen-bird in close proximity. These birds are remarkably good songsters.



ATHLETES

bestowed upon the training of these birds. When a young falcon has been taken from the nest, it is kept without food for two days. The trainer then allows it to perch upon his arm, which is protected by a leather sleeve. Some ten feet off stands another man who allures the bird to him, by holding out a piece of raw meat. The meat is sometimes attached to a white feather fan. In order to tame old falcons, which are generally captured by nets, they cover the head of the bird with cloth and then bind it to the arm of a figure resembling a man. It is fed very sparingly during the process of training, which extends over a month. At the end of this period the cloth or bandage is removed from its head. Its wings, however, are now bound by a cord. It is again made to perch during a period of seven weeks on the arm of the wooden figure. It is then for the first time allowed to fly in the open air. To prevent its escape a long string is, of course, bound to its leg. Wooden figures of pheasants or other birds to which morsels of flesh are attached, are, with the view of attracting the falcon when soaring in the air, pulled through the long coarse grass by which the hills and plains are covered. The bird darts upon these figures and finds its reward in the tempting bait. At Mow-yow, a city of the district of Yoong-kong, falcons for the chase are sold in large numbers. The market for these birds is, I believe, generally held at night.

In the midland and northern provinces shooting is a favourite sport with some gentlemen. In the south a sportsman is a *rara avis*. This I attribute, in a great measure, to the influence of the Buddhist religion, and to the idea which prevails that birds exercise good geomantic influences over the surrounding country. In every village there is generally a notice to the effect that persons passing that way are not to destroy the birds, or injure the trees upon which they are accustomed to roost. Many men, however, of the poorer classes shoot birds for sale. The birds, I believe, are mostly purchased by foreigners.

The Chinese are not much given to athletic exercises. Of such manly games as wrestling, boxing, cricket, rackets, and foot-ball they are apparently ignorant. They are very expert, however, at their own game of shuttlecock, which they play using

their feet instead of battledores. The shuttlecock is sometimes kept up in this way for several minutes. Athletics are mostly confined to candidates for military degrees, who by constant practice acquire great strength of body. This is especially true of the Mongolians, who are naturally very strong. I remember being much astonished at Je-hole on seeing the ease with which a cavalry officer upwards of seventy years of age, pulled the strongest bows, and, armed with a sword and lance, went through parts of the cavalry exercise.

Regattas are not unknown to the Chinese. I was present at one which took place in 1866, at the town of Too-kow, and on the first day found no less than forty-two boats contesting in heats for the prizes. The first prize was a roast pig, a red tablet with a highly eulogistic inscription, a small marble screen on which good moral sentences were recorded, two silver wine-cups of antique shape, and a silk banner. There were seven prizes, and the distance rowed over was three English miles. The oarsmen, as a rule, were fine muscular men, and the winners of the first prize seemed to be capable of contending, in their way, with the best-manned four-oar on any English river. The crews of the winning boats were presented with bouquets of flowers by their friends. A regatta takes place in the Namhoi district of Kwang-tung every year. It is advertised by placards, the advertisements being usually of a humorous character.

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